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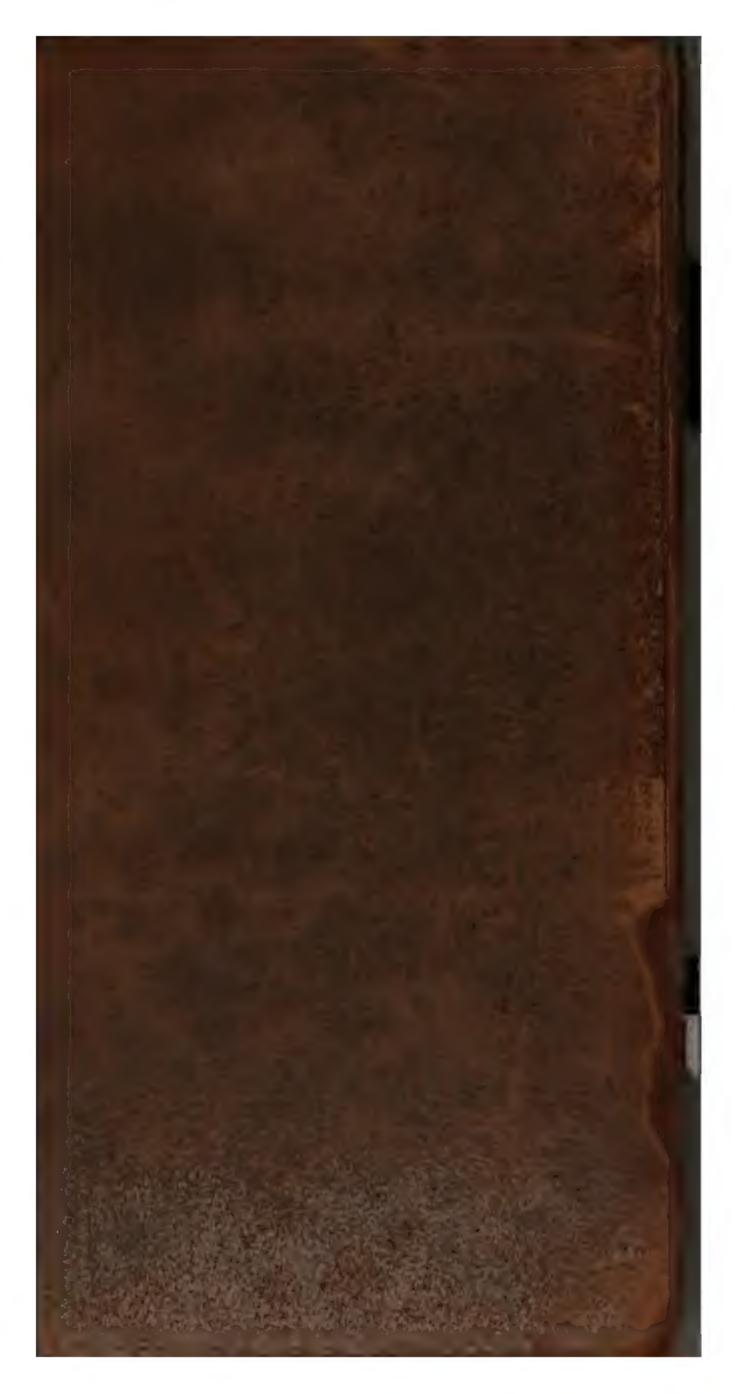
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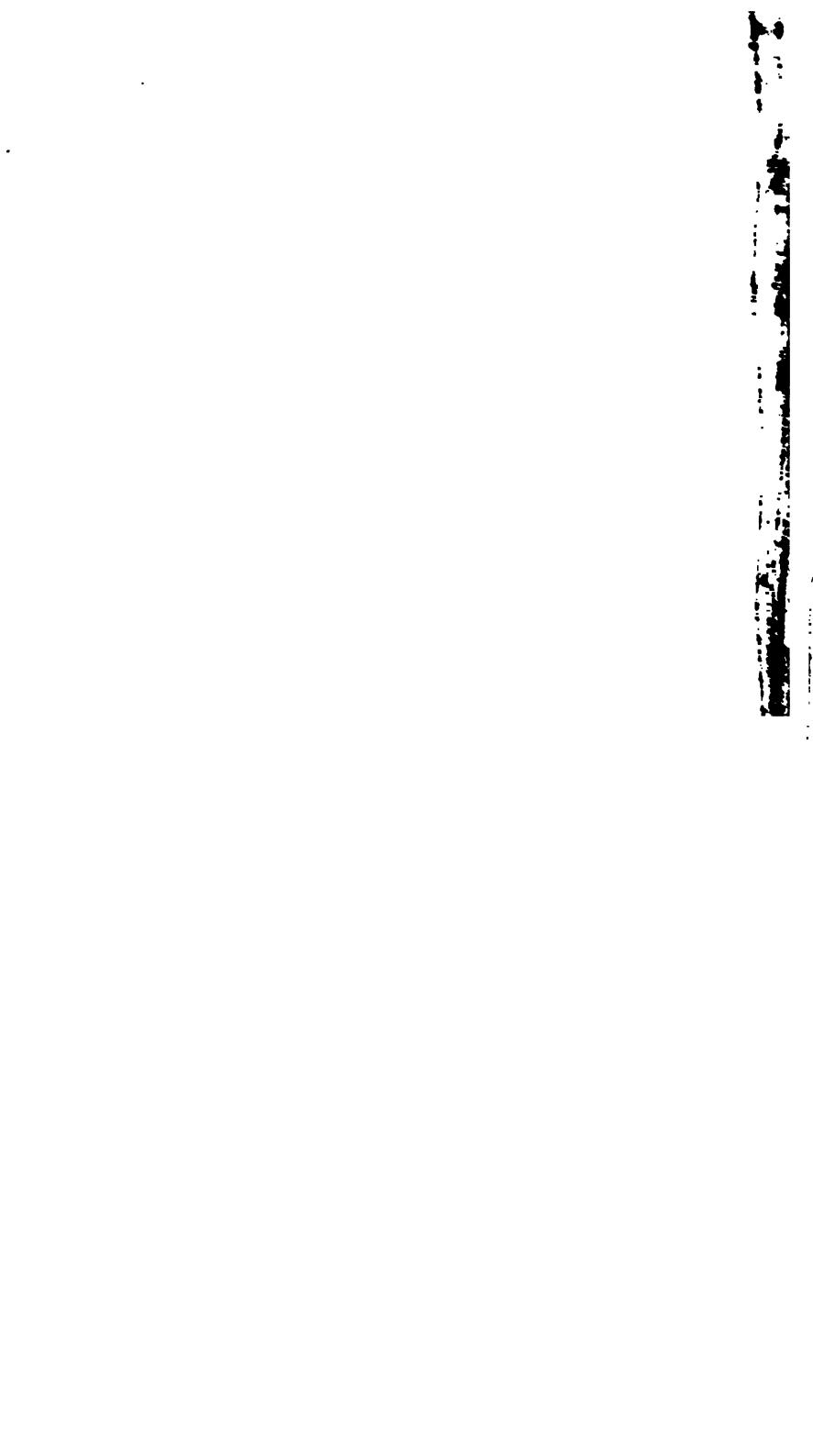
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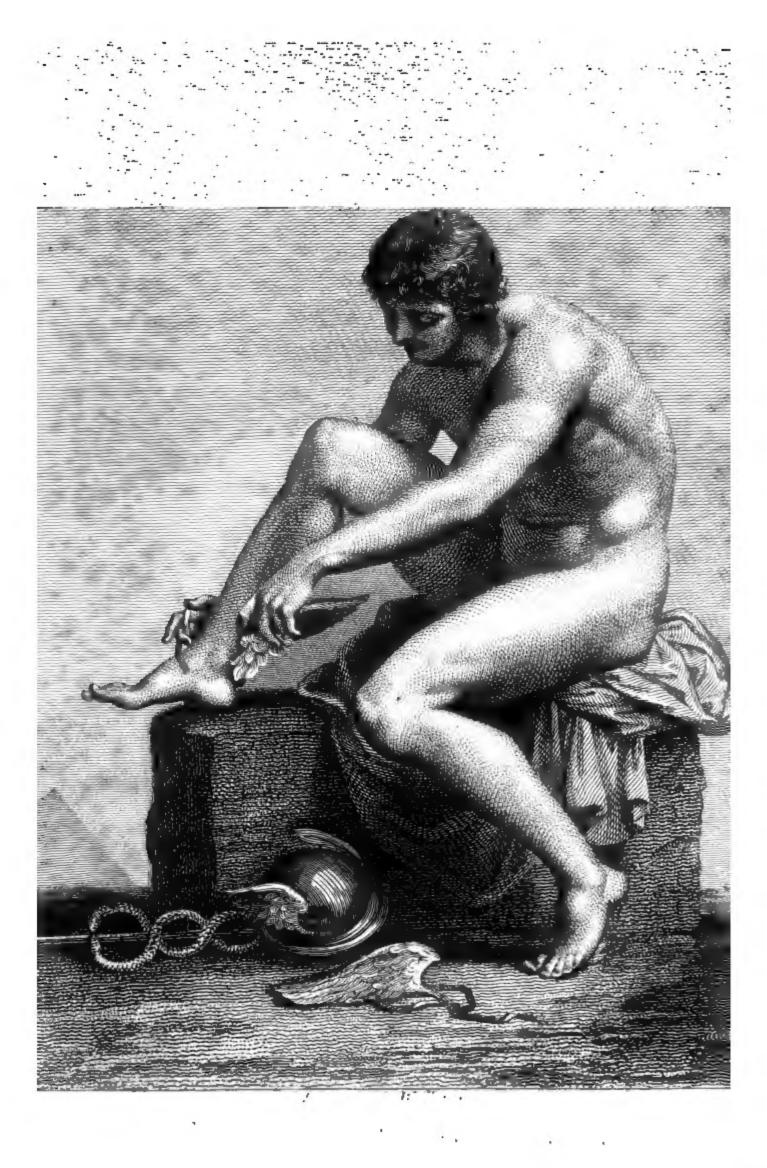


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PRE

# ЕПЕА ПТЕРОЕНТА,

OR THE

## VERSIONS OF PURLEY.

BY

#### JOHN HORNE TOOKE.

A NEW EDITION,

REVISED AND CORRECTED

By RICHARD TAYLOR, F.S.A. F.L.S.

WITH NUMEROUS ADDITIONS

FROM THE COPY PREPARED BY THE AUTHOR FOR REPUBLICATION:

TO WHICH IS ANNEXED HIS

LETTER TO JOHN DUNNING, Esq.

IN TWO VOLUMES.
VOL. I.



### LONDON:

FOR THOMAS TEGG, CHEAPSIDE:

EN CUMMING, DUBLIN; AND R. GRIFFIN AND CO., GLASGOW.

1829.

**.**..

being distinguished by brackets [], he may use his own judgement as to its relation to the text.

A work of such celebrity, connected with studies to which I had been much attached, having been thus intrusted to my care, I was tempted, during its progress, to hazard a few notes in my capacity of Editor: and though it may have been presumptuous in me to place any observations or conjectures of mine on the pages of Mr. Tooke, yet I must plead in excuse the interest excited by the investigations which they contain.

### ADDITIONAL NOTES

By THE EDITOR.

### Volume I. page 155.

The following particulars of the author of Criticisms on the Diversions of Purley, published under the assumed name of I. Cassander, are taken from a memoir in the Gentleman's and Monthly Magazines for 1804, the authenticity of which I believe may be relied on. I well remember Mr. Bruckner; and I believe Mr. Tooke had no reason for coupling him with Mr. Windham, ("my Norwich critics, for I shall couple them," see pp. 217, 218 and Note, 232, &c.) except that he resided in the city for which Mr. Windham was returned to Parliament.

"The Rev. John Bruckner, born in the island of Cadsand, 26—educated at Francker and Leyden, where he obtained eastorship, and profited by the society of Hemsterhuis, lckenaer, and the elder Schultens. In 1763 he became nister of the Walloon Church at Norwich, and afterwards the Dutch—till his death, May 12, 1804. In 1767 was nted at Leyden his 'Theorie du Système Animal,' in the 1 and 10th chapters of the second part of which there is 10ch anticipation of the sentiments lately evolved and corporated in the writings of Mr. Malthus.

"In 1790 he published, under the name Cassander, from birthplace, those Criticisms on the Diversions of Purley nich attracted some hostile flashes from Mr. Horne Tooke his subsequent quarto edition. This pamphlet displays a ofound and extensive knowledge of the various Gothic elects, and states (p. 16.) that the same theory of Prepoions and Conjunctions so convincingly applied in the Epes tercenta to the Northern languages, had also been taught neering the Hebrew and other dead languages by chultens."

Mr. Bruckner can hardly be considered an opponent of r. Tooke, as might be inferred from the style in which he answered by the latter. He imputes a want of care, of nowledge, or of success in some particular instances, but neurs with Mr. Tooke in the main, and bestows great aise on his work, assigning as his motive for publication regret "that a performance, in other respects valuable, id well calculated to open the eyes of the learner with gard to false systems, should remain in its present state, id not be rendered as perfect as the nature of the subject ill permit."

To the same purpose he adds, in p. 5:—"You have not iven your system the consistency and solidity of which it susceptible, and which you were very able to give it, had

your been willing to bestow a little more thought apon it." At p. 22, alluding to some alleged mistakes, "I have been examining your outworks again; and, as I find them absolutely untenable, I would advise you to abandon them in case of a regular attack, and to shut yourself up in your capital work, which is of good design and workmanship, and will stand the best battering ram in the world, provided, however, you bestow a little repairing upon it. In what follows," I shall point out to you the places where this is most wanted." And in p. 73, "I have read with pleasure, and even with some advantage, your ninth and tenth chapters, which treat of prepositions and adverbs." The light in which you place these parts of speech is new, and well calculated to turn the attention of the studious in genefall from idle and endless subtleties to the contemplation of truth, and acquisition of real knowledge." "Truth, as you say; has been improperly imagined at the bottom of wwell: it lies much nearer the surface. Had Mr. Harris and others, instead of diving deeper than they had occasion into Aristotelian mysteries, contented themselves with observing plain facts, they would soon have perceived, that prepositions and conjunctions were nothing more than nouns and verbs in disguise; and the chapter of the distribution and division of language would have been settled and complete long ago; to the contentment and joy of every body: whereas, in the way they proceeded, their labour was immense, and the benefit equality nothing. " - phi70. " form to some off the section. In any with propriety add here a tennelid estimate of Mr. Tooke's work from the Annual Review for 1805: 121 Few good books have been written on the theory of language: this is one of them. Philosophic linguists have mostly pursued the Aristotelic, the antient, method of reasoning, 'a priors; they have warely recurred to the Baconich, the modern, method of reasoning, a posterioria. They

have examined ideas instead of phænomene, suppositions instead of facts. The only method of ascertaining in what manner speech originates, is to inquire historically into the changes which single words undergo; and from the mass of instances, within the examination of our experience, to infer the general law of their formation. This has been the process of Mr. Horne Tooke. He first examined our prepositions, conjunctions, and adverbs; all those particles of speech foolishly called insignificant, and showed that they were either nouns or verbs in disguise, which had lost the habit of inflection. He now examines our adjectives and abstract substantives, and shows that they too are all referable to nouns or verbs, describing sensible ideas.

"Whether this opinion is strictly true, scarcely merita inquiry; it was never applied before on so grand a scale, and in so instructive a manner."

After mentioning the suggestions of Schultens, Lenney, and Gregory Sharpe, the writer proceeds:—"Such scattered solitary observations may have prepared and do confirm the comprehensive generalizations of Mr. Horne Tooke; but to him the English language owes the pristine introduction of just principles, and a most extensive, learned, and detailed application of them to the etymology of its terms. He has laid the groundwork of a good Dictionary."

explained, the sagacity with which the difficulties are investigated, the force of intellect displayed in every conjecture, these constitute the essence of the treatise, and will cause it to outlast the compilations of a more laborious equalition. This work is the most valuable contribution to the philosophy of language which our literature has produced, the writer may be characterized in those words which Lye applied to Wachter: ad ornandam, quam nactus est, Spartam, instructionium venit: in intima artis aduta videtur

penetrasse, atque inde protulisse quodcunque potuerit illustrando ipsius proposito inservire."—p. 675.

#### Vol. I. p. 412.

ABOUT.—Mr. Tooke seems to have gone astray in his account of this word; and very strangely, as its history seems tolerably clear. He appears to have been put on a wrong scent by Spelman, who derives it from the French Bout and Abouter; and overlooking Skinner's derivation of it, which he quotes, and Junius's, which he omits, he says, in p. 414, "Spelman, Junius, Skinner, and Menage all resort to Franco-Gall. for their etymology." This is certainly not true with regard to Junius and Skinner, however some of the passages as quoted by him from them may have this appearance. What is given from Junius relates to a different word, 'But, Scopus,' and has no reference to About; his account of which, being omitted by Mr. Tooke, I here insert:

"ABOUT, circum, circa. A.-Saxones abutan vel abuton dicebant; que videri possunt facta ex illo embe utan quod occurrit Marc. 14. 47; An or Sam pe pan embe utan ptodon, Unus ex circumstantibus. Vide tamen Spelmanni Glossarium in Abuttare."

Skinner, as will be seen in the first quotation from him, (p. 413.) which is the whole of what he says upon the word About, derives it unhesitatingly from A.S. abutan, ymbutan. The other passages which Mr. Tooke quotes from Skinner treat of Abutt and But, which he derives from the Franco-Gall. Bout, and have no reference whatever to About.

Skinner errs in compounding Abutan of the Latin preposition Ab and the Saxon utan; for analogy obviously leads us to consider the A as a contraction of the Saxon On (as Again, onzean; Away, on pez; Aback, on bæc, &c.) and sometimes written with On, which requires butan, and 1 tan.

ne word is found in the following forms: onbutan, iton, abutan, abuton; embe utan, embutan, eutan, ýmbutan, ýmbuton; all orthographical variaof two, onbutan and ymbutan; and these, though y distinct words, as being compounds of butan with listinct prepositions On and Ym or Ymbe, yet seem we coalesced in the course of time, not greatly differing nse or sound, to form our present word ABOUT, which e representative of both. Of this I think no one will x who attends to the idiomatic features in which it tly resembles its progenitors, as the following phrases of r Alfred and the Saxon Chronicle will show: reonnan outon, far about; pæp ýmbutan, thereabouts; nop's mtan, north about; rud ymbutan, south about. . question may remain whether ymbutan be ym-butan, >-butan or ymb-utan; but this, from the identity of ification, is immaterial: and with regard to Onboba, I not imagine where Mr. Tooke got it, or how it could be lected with ABOUT.

#### Vol. I. p. 415.

OWN, ADOWN.—Mr. Tooke shows clearly that his lecessors had entirely failed in their endeavours to inigate the origin of this Preposition; and gives a new ingenious conjecture, in the absence of any thing satisfory.

have given in the NOTE to p. 420 what occurred to me, lst employed upon that part of the work, as the true exaction of this preposition which has so much puzzled our nologists. The most perplexing questions sometimes adof a very simple solution. We must return for its origin ar substantive Down, A.S. Dune, a hill. Those indeed

who looked to this source had been so much at a loss how to connect a preposition signifying depression with a substantive which denoted elevation, that the question must have seemed to Mr. Tooke quite open for fresh conjecture \*. When, however, I met with Or oune in Anglo-Saxon, no doubt remained that the mystery was solved, and that all the obscurity had been occasioned by the disappearance of the particle prefixed. There is no need therefore any longer to torture Dune or Down, and to make it appear to signify the reverse of that which it really means, a hill; for as Op dune means Off or From Hill, it must imply Descent; and Down is only put for Adown or Or-bune by an elision of the prefix. As abuna, abune, with their compounds, are also found, we can have no doubt that the A in this case has arisen from the Or rapidly pronounced; and instead of Adown being from a and the preposition down, as Dr. Johnson tells us, the fact is just the reverse,—Down is from Adown or Abune, and Adune is from Or-dune+.

As the instances which I have as yet found of the use of Or ounce are but six, of which Lye gives references only to five, and those dispersed under different heads, and, unlike his general practice, without the context, I have thought it might be satisfactory if I furnished the reader with the following:

Under Or bune, Deorsum, Lye only refers us to Or and Dun.

† So Declivis, from de and clivus.



<sup>• &</sup>quot;Conjecture cannot supersede historical fact; and it ought never to be adopted in etymology, unless to explain those words of which the existence precedes record. Mr. Tooke, who had more intellect than northern lore, frequently advances a rash though always an ingenious conjecture: but Mr. Richardson pursues the same untracked course with still less caution, and often connects (like Mr. Whiter in his Etymologicon) words as obviously distinct in pedigree as a negro and a white. — Monthly Review, N. S. vol. lxxli. p. 86.

P. Of. De."—"Or ham munte." "Or heoronum. elo." "Or bune. Deorsum; Oros. 3. 5. Boet. 25." Dun. dune. A down. Mons; Ælf. Gl. 18. gr. 5. 24. 3. Ps. 67. 16.—or dune. Downward, down. mm; Oros. 3. 5. 'R. Luc. 4. 9. Boet. c. 33. §. 4. 1. 86." Soun. aduna. adune. Deorsum; Bed. 1. 12. C. Luc.

Rounagett. Depositus; Bed. 4. 6."

Rouncagtizan. adunegtizan. Descendere; C. Luc.

i. Ps. 71. 6. 87. 4."

Rounepeand. Deorsum. C. Sax. 1083."

which I subjoin so much of the context of the passages red to as will be sufficient for the satisfaction of the r.

zl or bune to rotum. And they let their garments to their feet.

ing Alfred's Boethius, 25.—Spa bid eac ham treopum um zecynde bih up heah to rtandanne. heah du hpelcne boh or dune to hæne eophan. rpelce hu in mæze. rpa hu hine alætrt. rpa rppinch he up. 132d pih hir zecynder\*. So it is also with the trees, iich it is natural to stand erect. Though thou tug each h down to the earth with all thy might; when thou st it go, then springeth it up, and stretcheth according nature.

he yerde of a tre that is haled adowne by mightie strength boweth the croppe adown: but if that the hande that is bente let it gone e, anon the croppe lokethe vpright to the heuen."—Chaucer's transl.

<sup>\*</sup> Validis quondam viribus acta,
Pronum flectit virga cacumen;
Hanc si curvans dextra remisit,
Recto spectat vertice cœlum. De Consol. lib. 3. metr. 2.

And not hope Sonne eppe to reallanne or-bune Sonne up.—33. §. 4. 1. 86. And it is not to them easier to fall downwards than upwards\*.

To these should be added another, given under the word Dealo, which Lye thus explains; "Propensus, proclivis, devexus, incurvatus. Stoep healo. Istuc proclivis, (thereto inclined); Boet. 24. 4. or dune healde. De monte devexus; 41.6." It will be seen that he has here fallen into a singular mistake in rendering the phrase literally, "de monte," which he never could have done if the context had not escaped his attention.

Alfred's Boethius, 41. 6.+—And rume bip triorete, rume riopenrete; rume rleozende. I ealle peah biop or dune healde pip pæne eonpan. And some be two-

Here observe that Chaucer uses Adoun. In the King of Tars we have,

Warton, ii. 25. 8vo.

#### and a few lines below:

"Al that he hitte he smot down riht." Ibid. 25.

Davie's Alisaundre, Warton, ii. 59.

De Consol. lib. 5. met. 5.

<sup>•</sup> Aut mersas deducant pondera terras.—De Consol. lib. 3. metr. 9.

<sup>&</sup>quot;—ne flye nat ouer hie, ne that the heuinesse ne draw nat adoune ouerlowe the yerthes that be plonged in the waters."—Chaucer.

<sup>&</sup>quot;The table adoun riht he smot."

<sup>&</sup>quot; His robe he rente adoun."

<sup>&</sup>quot;And descended a down to the derk helle." P. Plouhman's Crede.

<sup>&</sup>quot;Theo duyk feol down to the grounde."

<sup>&</sup>quot;That hongen adoun to theo grounde. Ibid. 54.

<sup>†</sup> Sunt quibus alarum levitas vaga, verberetque ventos, Et liquido longi spatia ætheris enatet volatu. Hæc pressisse solo vestigia gressibusque gaudent, Vel virideis campos transmittere vel subire sylvas. Quæ variis videas licet omnia discrepare formis; Prona tamen facies hebetes valet ingravare sensus. Unica gens hominum celsum levat altius cacumen &c.

some four-footed; some flying: and yet all be downinclined towards the earth\*.

te upon a mount of Olives.—Fox's Gospels.

Munt zenunnon, dune pæt. to hpy peneze par zenunnene. Dune on ham zelicod ir God, m on hine.

Ins Dei mons pinguis. Mons coagulatus, mons pinguis. Id suspicamini montes coagulatos? Mons in quo benetum est Deo habitare in eo.

Luc. 4. 9. of dune. C. Luc. 4. 9. adune. In these persions of Luke 4. 9. (If thou be the son of God, cast of Gown from hence) we see adune in the Cambridge (Wanley's Cat. p. 152, Lye's C.) supplying the place of dune in his R., which is the Rushworth MS. in the leian Library, Wanl. p. 82. In Mareschal's edition the leian Library, Wanl. p. 82. In Mareschal's edition the leian thus rendered, Lyr bu ry Loder runu, arend leonun nyben +. Gothic VAIKHI ONK OAOKS

The following is the passage answering to this in Alfred's metrical parase, p. 197:

Sume potum tpam
poldan peddah.
pume pieppete.
Sume pleozende
pindeh unden polcnum.
Bih heah puhta zehpilc
onhnizen to hpupan.
hnipah op dune.
on peopuld pliteh.
pilnah to eophan.

Some with two feet tread the ground:
some fourfooted.
Some flying wind under the welkin.
Yet is each creature inclined to the ground, boweth adown, on the world looketh, tendeth to the earth.

The representatives of which still remain in the Dutch neder, down, n, to descend; Germ. thalwarts, downhill. Mr. Gwilt in his Saxon ments, just published, gives a new signification to nidep and adune, he says, mean backwards.

Bede 1.12.—Tuzan hi eanmlice adun or dam pealle. Miserrime de muris tracti, solo allidebantur.

Bede 4. 6.—Dæt adune aretton or dam biscop nice Pinknipe. Ut deposito Winfrido, &c.

in the Durham Book Cat. Nero, I find—And cuoed to him Zache oeperta († oepertlice) adune ruz. ropdon to dæze in hur din zedærned ir me to punián. I oepirtude oprtaz adune. Et dixit ad eum, Zacchee, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit.

Psalm 71. 6.—De aduneartah rpa ppa pen on rlyr. Descendet sicut pluvia in vellus.

Psalm 87. 4.—Lepened ic eom mid adunertizendum on reale. Æstimatus sum cum descendentibus in lacum.

"Psalm 73. 3.—Mount Sion is called pæpe bune.

Matth. 4. 8.—Junius says that the Rushworth MS. has Sune instead of Sune—On Sune heh ruise: where Mareschal has On rpise heahne munt.

Chron. Sax. an. 1083.—And proceedin adunpeand mid apepan. And shot downwards with arrows.—And ha odne ha duna bnæcon hæn adune. And the others broke down the doors.

Dough exists in none of the other Teutonic dialects, but solely in the English language. With regard to the substantive, Wachter derives it from Dunen, turgere.

### Vol. I. p. 464.

Verbs compounded with FOR.—The particle for prefixed to Verbs seems to have various significations, which can only be studied with advantage by bringing together all the Verbs and Participles in the Teutonic languages compounded with

See Lamb. ten Kate's Anleiding, ii. 53. and Grimm's utsche Grammatik, ii. 850, where a large collection and comparison is given.

VER. Gothis far et fra, A.S. fra et for, Francis et m. far, fer, fir, fora, furi, per omnes vocales, et sæpe m cum Vau. Particula inseparabilis, vario et multi- i significatu pollens, in compositis, extra composita o.—Wachter, Proleg. § v.

The following are some of those which occur in English ters: Fordo, forhent, forsay, forthink\*, forgo, forlore, nined, forslack, forstow, forswat, forswonk, forwon, forted, forwearied, forlent, forfered, forbarred, forfare, holn, forlete, forshent, forset, forswear, forwondred, forid, forfreteth, forpyned, forsleuthede, fortorne, forgive, tet, fordronken, fordry, forfaite, forjudge\*, forbear, forker, forbrused, fordrive, fordwined, forgrowen\*, forkerve, aft, forlese, forsongen, forstraught, fortread, forwaked, wandred, forwelked, forwept, forwounded, forwapped, yelde, forbid, forclose? forshame, forsake, &c. &c.

The compounds of for and fore have evidently been connded, as in the cases of forego, to precede, and forgo (as should be writtens), to give up: so, poppeon, Flem. veursien, to overlook, to despise; popepeon, Flem. veursien, oresee. When the particle has a privative signification, it bably represents the Gothic fra: also in popzipan, Flem. geeven, to forgive; which are the collaterals of PRA-FAN.

The explanation given by Mr. Tooke will not apply to generality of cases.

hys behalfe."—Cavendysshe's Letter, in Hunter's Hallamshire, p. 81.

Coke Litt. sec. 142, foris judicatus!—Abjudicare, Fleta.

twoo forgrowen fathers resemblyng Enocke and Hely."-

See the Errata to Lord Holland's Life of Lope de Vega, 1806.

#### Vol. II. p. 64.

Whinid.—"Tis a common expression in the western counties to call an ill-natured, sour person vinnid. vinewed, vinowed, vinny, or vinew (the word is variously written) signifies mouldy. In Troilus and Cressida, act 2d, Ajax speaks to Thersites, 'Thou vinned'st leaven,' i. e. thou most mouldy sour dough. Let this phrase be transplanted from the west into Kent, and they will pronounce it whined'st leaven."—" Mr. Theobald reads, you unwinnow'd'st leaven; others, you unsalted leaven. But vinned'st is the true reading, ab Anglo-Sax. fynig mucidus. Wachterus, finnen sordes, finnig mucidus, putridus, finniger speck, lardum Idem Anglo-Saxonibus fynig apud Somner et fætidum. Benson, et inde fynigean mucescere.' This word I met with in Horman's Vulgaria, printed in 1519, folio 162. This bredde is olde and venyed: 'hic panis cariosa est vetustate attactus,' which not a little confirms my correction and explication."—Upton's Critical Observations on Shakespear, p. 213:

#### Vol. II. p. 418.

"We apprehend that Horne Tooke was mistaken in assigning a verbal origin (as being derived from 3rd pers. sing. indic.) to our abstract substantives in th; and that they are mostly formed from adjectives. Thus from long, length, &c.—Now this terminative th is as likely to be a coalescence of the article with the adjective, as to be the person of a verb. The long, &c. is a natural expression for length, &c. but in order to support Tooke's derivation, we must suppose a verb To long, &c. and define length, that which longeth; which would be absurd. Though H. T. was not learned in the northern tongues, his sagacity is still admirable when he is pursuing a wrong scent. Another argument against his opinion is, that those substantives in th, which appear to have a verbal origin, assert a passive rather than an active

Thus math means the thing mown, not that which th; so broth, ruth, stealth, and in all these cases the tive in coalescence with the article forms a natural equitexpression: the mow of hay, &c. We infer that the tive th is a transposed article."—Monthly Review, N.S. '2. p. 83.

Suio-Gothic the definite article is a suffix. Stealth, ver, is the act of stealing, not the thing stolen: birth is: the act of bearing, or the thing borne.

Vol. II. pp. 465, 469.

HE PRESENT PARTICIPLE.—[" It was formerly n in our language by the termination -and. It is now n by the termination -ing."]

ne substitution of the Present Participle in ing for the nt one in ande or ende has not, I believe, been satisfacaccounted for. Mr. Tyrwhitt, speaking of the lane of Chaucer, says; "the participle of the present time n to be generally terminated in ing, as loving; though old form which terminated in ende or ande was still in as lovende or lovande." Mr. Grant, in his excellent amar, p. 141, conjectures that this change may have n from the nasal sound given by the Normans to and or saving led to their being written with a g. But this neirily supposes the termination ing not to have existed re the Conquest\*; whereas it had always been employed nglo-Saxon and in other Gothic dialects to form a large of Verbal Substantives, such as A.S. pununz, mansio, ng, Chaucer; Germ. die wohnung; Dutch, wooning; Instead, therefore, of ende being changed into both these terminations coexisted in Anglo-Saxon and

Ande should also have disappeared when ing was established. We however find both in use together down to the 16th century.

Old English, as they still do in Dutch and German, the one being used for forming the Present Participle and the other the Verbal Substantive.

narians of the Present Participle being used to form Verbal Substantives cannot be true: for substantives in ing had been common in our language for ages before ever the participle had had this termination: and the correspondent verbals in ing or ung in German and Dutch cannot possibly have any relation to the Present Participle, which in those languages has no such ending. Yet Greenwood and others \* tell us that "this participle is often used as a substantive," p. 142; and that the participle "is turned into a substantive."

But let us see whether exactly the reverse may not be the true account of the matter, and try whether, instead of the Participle being used as a Substantive, it be not the fact that the Substantive is used as a Present Participle; and that our antient Participle in ende has been displaced and superseded by the Verbal Substantives in ing.

Greenwood adds: "This Participle is used in a peculiar manner with the verb To Be, &c., as I was writing, &c., and in this case a is often set before the participle (participle he must have it); as, He was a dying, She came here a crying, &c. Dr. Wallis makes this a to be put for at +, denoting

<sup>\* &</sup>quot;From to begin comes the participle beginning, as, I am beginning the work; which is turned into a substantive, as, In the beginning," p. 145.

<sup>&</sup>quot;Participles sometimes perform the office of substantives, and are used as such: as, The beginning, Excellent writing:" Lindley Murray's Grammat, p. 77. "The present participle, with the definite article the before it, becomes a substantive:" Ibid. p. 183, "Terminations of the substantive of the thing, from the Saxon:—ing is obviously the termination of the imperfect participle."—Baldwin's very useful New Guide, p. xliii.

<sup>†</sup> Here Greenwood is inaccurate, for Wallis says, a valet at seu in; and that it would be a participle if the a were away.

<sup>- &</sup>quot;A-twisting, in torquendo, inter torquendum, torquendo jam occupatus.

—A non est hic loci articulus numeralis, sed particula præpositiva, seu Præ-

ch as while; e. g. a-dying, &c., i. e. while any one is Perhaps a is here redundant," p. 143.

pposing his writing, and crying, and dying to be indeed iples, he might well consider the a redundant. But re substantives, and to this the a bears witness. This rightly states, "is undoubtedly the remains of the sition on rapidly pronounced," and gives as instances, hinge, R. Glouc. 186. An huntyng, 199; on rlep, an asleep, Sax. Chron. Is not dying then the verbal intive? He was a-dying. Ille fuit in obitu—a mode pression, which being in many cases capable of reprege the Present Participle in ende, was used for it, and gth, by a subaudition of the on or a, gradually suped it.

e following instances, taken from among a number which collected in an attempt to investigate the subject, may some light on the progress of this change: and it will en that I have not met with any case of verbals in ing; employed strictly as Present Participles before the century; though in the writers of that period, this use ceedingly prevalent, almost to the exclusion of the pare in ande, which, however, kept its ground in the Scot- and Northern writers to a much later period\*.

que in connexione valet at, seu in; præfigitur verbali twisting a twist addita terminatione formativa ing. Si abesset præfixum a, foret ipium Activum, Agentem innuens, contorquens. Sed, propter præpræpositionem, est hic loci nomen verbale innuens Actionem; quod rundiorum vices supplet; adeoque exponendum erit in torsione exiseu in torquendo, aut inter torquendum; innuitque Agentem jam in pere occupatum."—Gram. Ang. p. 243.

Dr. Lumsden considers it as a great defect in our language, "that of the nouns ending in ing are at once participles and substantive ".—Persian Grammar, Pref. xxv.

1. PRESENT PARTICIPLE in ANDE, ENDE \*.

Matt. 8. 32.—Gothic TO GIS INSTATTANDANS TAAIONN IN HAIKAA SYEINE.—A. Sax. And hiz a utzanzende pendon on a ppin.—Franco. Th. Sie tho uzgangante fuorun in thiu swin.—Flemish, Antw. 1542. En wten menscen gaende, zy in de cudde der verckenen gegaen. And they going out, went into the swine.

Matt. 9. 2.—ANA AIRA AIRANAAN. On bedde liczende. Liccende in bene, Durham B. Liggynge in a bed.—Wicl.

Bynnende ryn. Cædm. 83. burning fire.—Tpa men... coman pidend. Chr. Sax. an. 1137. Two men came riding.—iiii willis in the abbei ever ernend. Hickes, p. 11. Four wells in the abbey ever running.

Versions of the Gospels (14th century):—"And he prechyde sayande, a stalworther thane I schal come eftar me, of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chaucers."—Mark 1.7. Baber's Wiclif, Pref.

"——ruschyt amang thaim sa rudly,
Stekand thaim so dispitously,
And in sik fusoun berand down,
And slayand thaim forowtyn ransoun."

Barbour's Bruce, b. 9. 1. 250.

- 2. VERBAL SUBSTANTIVE in ING+.
- A.S. Pined heom untellendice pining. Chron. Sax.

<sup>\* &</sup>quot;D. est litera participialis, et nota originis ex participio. Solent enim Prisci ex participiis formare substantiva, et terminationem participialem derivatis relinquere, tanquam custodem originis. Hac una litera nos quasi manu ducit ad permulta vocabulorum secreta intelligenda, quae certe suam significandi vim non aliunde habent quam a præsentis temporis participio, a quo oriuntur. Hujusmodi sunt, abend vespera, ab aben deficere; heiland servator, ab heilen servare; freund amicus, a freyen amare; faind inimicus, a fien odisse; wind ventus, a wehen flare; mond luna, a mann, monere."—Wachter, Proleg. § vi. See also Lamb. ten Kate, ii, 77, 18 "Un G.—Omnibus veterum dialectis, si Gothicam excipias, usitatum.

17. Tormented them with unutterable tortures.—
unt, combustio; halezing, consecratio; timbpung,

ificet non liquet. Sed non ideo meram et arbitriam vocis desixionem esse existimem, cum quia vetustas et longus sæculorum lta delevit, que hodie ignorantur, tum quia jam sæpe vidimus, irticulis quosdam inesse secretos significatus, quos neque nostra perior ætas animadvertit.—Præcipuus ejus usus est in formandis vis, non omnibus promiscue, sed iis quæ actionem aut passionem cant. Ita Anglosaxonibus thancung est gratiarum actio, Francis et is auchung augmentatio, Germanis samlung collectio, et alia innuverbis oriunda. Sæpe etiam uni composito duplicem sensum, et passivum communicat. Inde verachtung contemtus, tam is contemnit, quam quo contemnitur."—Wachter. Proleg. § vi. er de allergemeenzaemsten onzer uitgangen behoort ons INGE rt. InG) dat, agter het worteldeel der Verba gevoegt zijnde, een Famininum uitmaekt, om de dadelijke werking te verbeelden; WINGE, DOENING Actio, van DOEN agere. Zoo mede in 't ung, bij ons Ylinge, festinatio, van 't F-Th. Ilan festinare; en eilizung salutatio, van 't F-Th. Heilizun, salutare, enz: en in 't h heeft men Unge & Ung & Ing; als A-S. Wilnunge desiderium, -S. Wilnian desiderare; A-S. Ceaping & Ceapung emptio, van 't pan emere; A-S. For-gaging transgressio, van 't A-S. For-gagean ; A-S. Inwununge inhabitatio, van 't A-S. Inwunian inhabitare, , in 't Hoogd. komt de UNG 200 gemeen als bij ons de ING; dus )., Belohnung Merces, bij ons Belooning; enz.

ouder tijd dan't A-Saksisch en F-Thuitsch ken ik geene voorof medegetuigen van dezen uitgang. Bij 't M-Gottisch, en't
imbrisch, nogte ook in de Grammatica van het tegenwoordige
th laet hij zig niet zien. In het Engelsch gaet het Participium
Adjectiv. op ING in steê van ENDE, dat bij ons en anderen van
e en Kimbrische afkomst zig vertoont; als Eng. Loving bij ons
;, in 't H-D. Liebende. Dog voor 't Eng. Love amare, heeft men
weedsch, Deensch, en Ysl. Elska amare, welks Particip. Pras.
s in 't Zweedsch Elskande, in 't Deensch Elskendis, en in 't Ysl.
t amans, enz. Uit welken hoek nu, of uit wat voor een eigen
ns INGE gesproten zij, heb ik nog niet tot mijn genoegen konpeuren. Zo men 't van ons Innige intimum, zou willen afleiden,
t de zin nog te gewrongen; behalven dit, zo ken ik geene oudter dit innig in steê van ons ING zig vertoont, niet tegenstaende
idigheid onder 't Oude minst gekreukt is. De M-Gottische ter-

ædificatio, ædificium; Germ. die zimmerung; Dutch, timmering, a building.—Fr. Th. rehtungu, pihtung, regulæ; dolungono, þolung, passionibus; zemanungu, manung, admonitionem; samanungu, zeromnung, ecclesiis.—Gley.

Temptation, in the Lord's Prayer is expressed by the following, in various dialects: Goth. FKAISTNBNGAI\*, Isl. freisting. Fr. Theot. khorunka, chorunga, inchorunka, costunga. Dano-Sax. cortnunz, cortunz, curtnunz. Germ. bechorunge, versüchung. Swiss fersuochung. Augsb. versuachong, fersechung. Fries. versieking. Molkw. voarsiekyng. Hindelop. bekoorieng. Netherland. becoringhe, versoeckinge. NetherSachs. versuchung, bekoringe, bedoeringe, betherung. OberSachs. versuchung, anfechtung, &c.

Hampole (14th century):—" In the expowning I felogh holi doctors."—Prologue to Psalter.

"His apparell is souldier-lyke, better knowen by hys fearce doynges then by hys gay goyng."—R. Ascham, p. 26.

3. In the following passages both the terminations occur,

minatie AINS of EINS of ONS, als M-G. Libains (Leving), Fodeins (Voeding), en Salbons (Zalving), enz. zijnde van gelijk geslagt gebruik en zin, zou wel met IN, of un, of on, of on, beantword schijnen, dog de agterste G ontbreekt 'er dan nog; en zou 'er sedert in steê van IG moeten bij gekomen zijn; maer met deze onderstelling' zag ik dit op ons voorgemelde INNIG wederom uitdraeijen; 't gene om de bij gebragte rede niet aennemelijk is. Ik staek dan liever het verder gissen, zo lang ik nog niets bedenken kan, dat op een' goeden schijn rust, ofte proeve van overweging' mag uitstaen."—Lamb. ten Kate, ii 81. See also Grimm's D. Grammatik ii. 354.

Verbal substantives were formed with each of these terminations; but those in end denoted the agent, as re Dælend, the Saviour; and those in ing the action, or its effect, as building, the act or what is produced by it; chepyng, traffic, or the place appropriated for it. Wachter says, "actionem aut passionem rei."

<sup>•</sup> Die endung ubnja scheint unser ung zu seyn.—Adelung's Mithridates, ii. 188.

but each is employed appropriately,—ENDE for the Present Participle, and ING for the Verbal Substantive.

Affred's. Bede:—"De ne pær onopedende da beotunze, þær ealdonmanner. lib. 1. c. 7. Nequaquam minas principis metuit.

Gospets, Harl. MSS. 5085. Translation in a Northern dialect (14th century):—"This is the testimoning of Ion." I am a voice of a criand in desert."

Ther ne is no waspe in this world that wil folloke styngen that For stappyng on a too of a styncand frere."

P. Ploughmanes Crede.

"...such thyngis that are likand
Tyll mannys heryng ar plesand."

Barbour's Bruce, (1357.) b. 1. 1. 9.

"Hors, or hund, or other thing
That war plesand to that liking." l. 207.

Lord Herries (1568):—"Our sovereign havand her majesty's promise be writing of luff, friendship," &c.—Robertson's Scotland; App. xxvii.

- 4. The following are instances of the indiscriminate use of BNDE and ING as terminations of the Present Participle.
  - "—— herdis of oxin and of fee,
    Fat and tydy, rakand over all quhare,
    In the rank gers pasturing on raw."

Gawin Douglas, b. 3. p. 75.

"———— the tender flouris I saw
Under dame Naturis mantill lurkyng law.
The small fowlis in flokkis saw I fle,
To Nature makand greit lamentatioun."

Sir D. Lyndsay, (1528.) i. 191.

"Changyng in sorrow our sang melodious,
Quhilk we had wont to sing, with gude intent,
Resoundand to the hevinnis firmament." Ibid. i. 192.

Lord Herries (1568):—"Or, failing hereof,.... that she would permit her to return in her awin countrie,....

seeand that she was comed in her realm upon her writings and promises of friendship."—Ubi sup. App. xxvii.

5. The following are passages from the earliest authors, so far as I have been able \* to find, in whose writings the Present Participles are formed by ing:

Hampole (middle of the 14th century).—"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer†." Ps. 23.—I suppose this to be the participle. The version is from the Vulgate, "Et calyx meus inebrians quam præclarus est:" and comes remarkably near the Saxon: And calic min opuncaeno hu beapht ip. Spelman's Psalter.

Piers Plouhman (about 1362):—Dr. Whitaker says that in some MSS. both of that poem and of Wiclif's Bible the English has been somewhat modernized. But each of the three of which he gives specimens has present participles in ing:

- "Thenne a waked Wrathe, whit to white eyen,
  Whit a nyvylinge nose, nyppyng hus lyppes."

  MS. A.
- "Snevelyng wip his nose, and his nekke hangyng." MS. B.
- And nyvelynge wip be nose, and his necke hangynge."

  MS. Oriel.
- "——— al the foure ordres
  Prechynge the peple, for profit of the wombe
  And glosynge the godspel, as hem good lykede."

Chaucer:—"Alas, I wepyng am constrained to begin verse of soroweful matter, that whilom in florishyng studie made

Further search should be made in the writers of the 12th and 13th centuries, for which I have not time at present. Whatever should delay the publication of this edition would procure the printer more blame than credit, and perhaps deservedly enough. Should I ever have leisure for a little work which I might call Semi-Saxonica, the results of future inquiries may find a place there.

<sup>+</sup> See Mr. Baber's Wiclif, lxvii. Bib. Reg. 18. D. 1.

thinges, &c." Boet. b. i. 1.—"Talkyng on the way," syng on the strond." Marchant's 2nd Tale. And so I believe it requires a long search in Chaucer's to find a participle in ande.

:lif.—In the text printed by Mr. Baber, ing, yng, are used both for the verbal and the participle: as dynge ydel in the chepyng."—Matt. 20. "John bar sing and seide, that I seigh the spirit comynge down ilvar."—John 1. And in numerous instances the use present participle is avoided by employing the relative rb: as "to men that saten at the mete," instead of ie sittande at mete," in the older version—Mark, 6. But among the specimens of the MSS. of the version ited to Wiclif, which Mr. Baber has given, p. lxx. we ne following variation; MS. Bib. Reg. 1. c. v111. " prestoonys hangunge in the forheed, and chaungunge 3:" Mr. Douce's MS. "jemmes in the frount hangende naunging cloths."—Is. 3.22. Gemmas in fronte pens, et mutatoria. Where I take changing to be a subre,—clothes for a change, not clothes that change.

m all which, it appears that though the use of ing for resent participle was fully established in the 14th centhe age of Langland, Chaucer, and Wiclif, yet the it ande was still occasionally used, both being found in ime writers, and sometimes in the very same sentence; the North, to the end of the 16th century. This seems a convincing proof that the change was not effected alteration in the sound or orthography of an inflection; by the rivalry and increasing prevalence of a phrase in cases equivalent to, and which has come at length to be by substituted for, our former participle: as if, for ineq, instead of tu recubans sub tegmine,—thou lying (lic-

gend) under the shade,—we should say, tu in recubitu, &c., thou a-lying, &c.

6. I shall now add some instances which may help to explain this change or substitution. It may be superfluous to give instances of verbals with a or an\* prefixt; but as they may perhaps help to throw light on this inquiry †, I shall add a few.

alive:—"The Erle of Salisburye was taken on lyve."—Fabyan, 383. aside:—"for hope of life was set on side."—Hall, Hen. VI. fol. 103. aboard: on board.

"Fell on sleep."—Acts xiii. 36 in our present bibles. So in Barker's 1585; and in Cranmer's 1553. The Dutch translation has "is ont-slapen," A.S. on plæpan, obdormiscere.

awake, awoke, A.S. onpoc, apoc.—Chr. Sax. M.S. Laud.

athirst, anhungred, Matt. 4. In Piers Plouhman, by a change of the aspirate into f, these are written a fyngred and a fyrste, which Whitaker absurdly explains in his Glossary, "frost-bitten and with aching fingers." And pass. 10, p. 151,

.... "meny other men, that muche we suffren Both a fyngrede and a furst:"

he paraphrases:—"both galled in their fingers with frost!" But Andrew Borde says of the Cornish man "Fynger iche do abyd."

In Weber's Romances, iii. 49, we find an-honge; and in Trevisa's Chronicle, "This zeer kyng Henry ordeynede that theeves scholde be an hanged."

"Al that lyveth other looketh, a londe and a water."

P. Plouhman, pass. 4. 1. 29.

anon, a two:—"It kerueth a two and breaketh a two hem that were made of one fleshe."—Chaucer, Person's Tale, fol. 115. Anon is A.S. on an, in one.

Also, on pixobe, John xxi. 3. auisseth, R. Glouc. 264. (a fishing). an honteth. ib.. 283. &c. on hepzop, Chr. Sax.

† Hickes mentions a Dano-Saxon substitute for the Present Participle; Thes. t. i. p. 133.

<sup>•</sup> That the a prefixt to many words is the representative of the ancient on and not of at as Johnson asserts, appears clearly from the following, written indifferently with on, an, or a:

- "—pat beh ago to day auyssynge." Rob. Glouc. p. 265. (that are gone to day a-fishing.)
- "To morrow ye shall yn huntyng fare."

  Squire of Low Degree. Warton, 8vo. 2. 9.

" thus shall ye ryde

On hankyng by the ryvers syde." Ibid. p. 11.

- "And ride an hawkyng by the rivere."

  Chaucer. R. of Sir Thop. v. 3245.
- "On huntyng ben they ridden."

Chaucer. Knight's Tale, (1689.)

- "The bysshop hadde a faire tour a makyng."

  Glossary to Robert of Gloucester, p. 704.
- "A knight that had been on hunting."

  Prince Arthur, ch. 38.
- "When I am called from him I fall on weeping."

  Ascham's Scholemaster, fol. 11. b. 1.

And going on huntyng."—Stow's Summary, p. 10. hilest he is in the anointing."—Prynne's Signal Loy-p. 252. "While these sentences are in reading."—munion Service, in the Offertory. "Whiles that is in ing."—Coronation of Henry VII. in Ives's Select Papp. 115. "Whiles the Offertorie was in playing at ns."—Ibid, p. 136.

compare the following lines from the description of the ession of Olympias, by Davie, with the corresponding by Gower:

"There was knyghtis turnyng
There was maidenes carolying
There was champions skyrmyng,
Of heom and of other wrastlyng,
Of liouns chas, of beore baityng." Warton, ii. 55. 8vo.

She words in yng here are substantives, those which prethem being genitives, [tourneying of knights, caroling

Ĺ,

of maidens,] as is seen in the last two lines. Gower turns the phrase by employing the participle:

"When as she passed by the streate
There was ful many a tymbre beate,
And many a maide carolende.
And thus throughout the town plaiende
This quene unto the plaiene rode."

Warton, ii. 56.

Here we have a writer of a later period substituting the Present Participle for the Verbal Substantive, but retaining the old termination of the former.

A greater collection of instances would probably throw fresh light on this change in our language: but enow have been given to prove at least that all speculations founded on the supposed derivation of verbals in ing from the Present Participle resemble historical disquisitions in which, facts and dates not being considered of any particular importance, it should be ingeniously argued a priori that Hengist and Horsa were sons of Queen Anne and William the Conqueror.

It is evident, moreover, that if the Present Participle were employed as a substantive, it must signify the agent and not the act. We find in Anglo-Saxon and the kindred dialects Dæleno, Saviour; Scyppeno, Creator; Sæ-liðeno, sailor; Riodeno, knight; Demeno, judge, &c.—and we have even now Friend and Fiend, which are present participles of the Gothic words for to love and to hate. These signify the doer; but how can the active participle possibly signify the thing done? Make the trial in other languages:

quis fallere possit amantem?"

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After having told us that "the present participle with the definite article the before it becomes a substantive, and must have the preposition of after it, as, by the observing of which,"

Lindley Murray gravely adds, "the article an or a has the same effect."—p. 183. The example he gives of the participle, as participating "not only of the properties of a verb, but also of those of an adjective," is singular enough; "I am desirous of knowing him." I think it will be difficult to find any property of an adjective here in the word knowing.

In the much-vaunted History of European Languages by Dr. Alexander Murray, there is the following account of the Participle:

The participle of the present tense, which was compounded of the verb and two consignificatives, NA, work; and DA, do, make; may be exemplified in WAGANADA, by contraction, WAGANDA and WAGAND, shaking. In some dialects, GA, go; was used instead of DA: Thus, WAGANGA, shaking, wagging; which is the participial form adopted in modern English."—vol. i. p. 61.

Here the student might suppose he would find the means of tracing up the participle in ing to an earlier date, and in various dialects: but Dr. Murray does not condescend to tell us what these dialects are \*. All with him is oracular: he seldom gives us the means of satisfying ourselves of the truth of his marvellous assertions, while he relates all the particulars of the mode in which languages were formed in the first ages of the world, as if they had been revealed to him supernaturally. He gives abundance of elements and radicals, indeed; but so great a proportion of them are of his own coinage, or moulded to suit his purpose, that the student has no means of distinguishing what is real from what is fabricated. The burthen of the work is, that the following NINE words are the foundations of language:

<sup>\*</sup> Could he have meant that waganga is Moso-Gothic? Without better evidence, we ought not to believe that the word ever existed. Speculations go on very smoothly with those who, like some of our newspaper philosophers, have the manufacturing of their own facts.

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1. Ag, Wag, Hwag. 2. Bag, Bwag, Fag, Pag. 3. Dwag, Thwag, Twag. 4. Gwag, Cwag. 5. Lag, Hlag. 6. Mag. 7. Nag, Hnag. 8. Rag, Hrag. 9. Swag!—"On which (foundation) he says, "an edifice has been erected of a more useful and wonderful kind than any which have exercised human ingenuity. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the actions were communicated by gestures, and the variable tunes of the voice; but the actions themselves were expressed by their suitable monosyllable."—p. 32. All which is further elucidated in Note P, p. 182, where we learn, that in the primitive universal language, BAG wag meant, Bring water; BAG, BAG, BAG! They fought very much:—and that such he considers "as a just, and not imaginary specimen of the earliest articulated speech."

On the subject of verbals in ing he has another extravagant speculation (vol. i. p. 85.), in which he thus deduces from them our verbals in on, derived from the Latin and French.

"Under this title also must be noticed all words terminating in N, except derivatives from the participles in ND, NT, or NG, which by corruption have lost their final letters. Derivatives from the Latin or French, which terminate in on, with a few exceptions, ended in ANG, ING, or ONG, the sign of a present participle\*. Indeed there is reason to suspect that they originally stood as follows: REG, to direct, govern; REGIGONGA, a governing, a region:....RE-LATIGONG OF RELATIGING, a relating. These harsh but significative terminations were softened into on. [Where? and when?] Such formations are common in the Teutonic dialects, and perfectly agreeable to the established analogies of the language, being similar to the English verbal nouns which end in ing."

<sup>\*</sup> In the second volume, p. 10, he derives the A.Sax. adverbs in unga, inga, from the present participle!

Considerable learning is indeed brought forward in ork, to which may be applied a maxim for which I have accustomed to feel an hereditary respect: "The more agany man hath, the more need he hath of a correct autious judgment to use it well, otherwise his learning ally render him the more capable of deceiving himself thers."

hall conclude this note by presenting the reader with ore speculation on the subject of it. This is from a which the ingenious author, Mr. Fearn, has named Tooke; and which, as coming from a declared opposhould receive some notice here.

am a coming,—means, I exist in space—I on-ing ng) coming: In which instance, as in every other, ronoun, (or noun,) which is the sign of the gramma-agent of the adjective action is, or ought to be, related to form the nominative or agent of that action.

n the small variety of names for beginning actions which appears, there is perhaps not one that is more logical, ugh at the same time none more vulgar, or debased, the phrases 'I am a coming,' 'I am a going.', when children or servants or other dilatory persons, alled upon to do any thing which they must commence with, but which they have not yet begun, and proceed with hesitation or reluctance, the ordinary reply is, n a coming;'—'I am a going to do it.' Now it is ed among etymologists that a means on, and on means it. Hence the real import of the phrase I am a ing is—I am on—(onning)—(one-ing)—the Act or

Preface to Taylor's Hebrew Concordance, vol. ii.—Dr. Murray's learned veries are received with great faith by Mr. Fearn. His system, moreis transcribed into Cyclopædias, and a Grammar founded upon it has bublished in Scotland.

Mr. Fearn here travels too fast for me to keep pace with him.

COMING,—that is (figuratively, and feignedly also,) I am MAKING Myself One WITH THE ACT OF COMING,—which amounts to feigning, 'I am coming This Moment.'

"It is equally usual, likewise, to say, He is a fishing. He is a riding,—He is a fighting; even during the continuation of either of these actions: in which case, it is plain, the expression is less figurative, or feigned; because the agent is actually at the moment doing the action, although he cannot be literally One with it."—P. 345.

Whatever the reader may make of this, I confess that, of the various ways of treating the subject, I must prefer the Baconian mode pursued by Mr. Tooke\*. As in Physics, so in Philology, we shall attain truth by an accurate investigation of facts and phænomena, and not by ingenious conjectures which are independent of, or opposed to, them. Reasonings on language not deduced from the real history of words are of about the same value as speculations in astronomy or chemistry unsupported by an acquaintance with the phænomena of nature+.

With facts, then, for our guides, we find that we need not have recourse to the remotest ages and to nondescript dialects in the investigation of the change of termination in our

Bacon's Adv. of Learning.

<sup>\*</sup> We are told, however, by Dr. Murray, that if Mr. Tooke "had not been misled by some erroneous parts of Locke's philosophy, and the weaker materialism of some unintelligible modern opinions, he would have made a valuable accession to moral as well as grammatical inquiries."—Vol. ii. p. 342. If Locke's philosophy, and what is here called Materialism, kept Mr. Tooke clear of such airy conceits as Dr. Murray's, that at least is something in their favour. See this subject very ably treated in "A Letter on the Immateriality of the Soul, in reply to Mr. Rennel," (Hunter, 1821), ascribed to a clergyman of the Irish church.

<sup>† &</sup>quot;The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby: but if it work upon itself, as the spider worketh his web, then it is endless, and brings forth indeed cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit."

e speculations and extravagant assumptions: but that eld of inquiry is limited to our own language, and nearly period of the twelfth and thirteenth centuries:—and participle who have opportunity to note any iness prior to the age of Chaucer where a verbal in ing a strictly and unequivocally as a Present Participle.

Vol. I. p. 450. and Vol. II. p. 501 and 505.

the expressions as the following evidently have their from the ancient Derivative or Future Infinitive. The is to build. There are many things to do, trees to plant, to make, &c. Hard to bear. Fair to look on. Easy rn. Good to eat. Difficult to handle. Sad to tell. So, if freeame to tellanne, at hit ne puhte him nan me to bonne.—Chr. Sax. an. 1085. A house to let; which some folks, thinking to show their grammar, write use to be let.) Ages to come. He is to blame.

at is the robe I mean, iwis,

rough which the ground to praisen is." Rom. of the Rose, 1.69. Thynges that been to flien, and thynges that been to desiren."—5.2. "And is hereafter to commen."—P. Plouhman's Creed. ems to have been first altered by accenting the vowel, ad of using the nne, as to punian, and then to have written like the simple infinitive, but with to prefixed: open be pair to halven"—Chron. Sax. an. 1140. inally the simple Infinitive was not preceded by to: we still say, I bade him rise. I saw him fall. You may im go. They heard him sing.

Future Infinitive a Dative Case, vol. ii. p. 1022.

The form which occurs in Wiclif, "Thou that art to coge," Matt. 11. 3., would seem to be a corruption of Suture infinitive, as it answers to Du he to cumennet, &c. Yet we find to makiende in Hickes, ii. 171.

xxiii.; and, in the Saxon Chronicle, an. 654, instead of Botuly ongon bæt mynyten timbnian, MS. Cot., reads, agan to maciende p mynyten: a form which often occurs in old Platdeutsche: Matt. 8. "Wultu uns uthdryven, so vorlöve uns inn de herde swyne tho varende."—2 Tim. 4. 1. "Crist Ihesu that is to demynge the quyke and deed." "Ihesu Christo, de dar thokamende ys, tho richtende de levendigen und de doden." Platdeutsche Bible, Magdeburg, 1545.—Do began he to bevende." Bruns Gedichte, 360: from which it would seem to have been confounded with the present participle; unless there should have been a form in which the particle to was used with the Present Participle, in the same manner as with the Past and with the Future Infinitive:—as to-bpecend, to-bpocen, to-bpecanne.

I trust that these notes, and the few that are scattered through the work, will not be thought foreign to its design, whether they coincide with Mr. Tooke, or propose explanations differing from those which he has given. It is one of his great excellencies that he always places honestly and fully before the reader all the data from which his deductions are made; so that even where he may be thought to err he is sure to be instructive.

I have now only to acknowledge with thanks the advice and assistance which I have received in the preparation of this edition from my friends Sutton Sharpe, Esq., and Richard Price, Esq. the able editor of Warton's History of English Poetry; and shall conclude with expressing a wish that the work in its present form may prove acceptable to such as are fond of the studies which it was designed to promote.

Red Lion Court, Fleet Street, Sept. 29, 1829. RICHARD TAYLOR.

# ЕПЕА ПТЕРОЕНТА,

OR THE

# VERSIONS OF PURLEY.

PART I.



#### TO THE

# UNIVERSITY OF CAMBRIDGE.

ONE of her grateful Sons,—who always considers acts of voluntary justice towards himself as Favours\*,—dedicates this humble offering. And particularly to her chief ornament for virtue and talents, the Reverend Doctor Beadon, Master of Jesus College.

<sup>\*</sup> Notwithstanding the additional authority of Plato's despicable saying —Cum omnibus solvam quod cum omnibus debeo †—the assertion of Machiavel, that—Nissuno confessera mai haver obligo con uno chi non l'offenda † —and the repetition of it by Father Paul, that—Mai alcuno si pretende obligato a chi l'habbi fatto giustitia; stimandolo tenuto per se stesso di farla § —are not true. They are not true either with respect to nations or to individuals: for the experience of much injustice will cause the forbearance of injury to appear like kindness.

<sup>†</sup> Senec. de Benefic. lib. vi. † Discor. lib. 1. cap. xvi.

<sup>§</sup> Opinione del Padre Fra Paolo, in qual modo debba governarsi la Republica Veneta per haver perpetuo dominio.

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# Non ut laudemur, sed ut prosimus.

Equidem sic prope ab adolescentia animatus fui, ut inania famæ contemnam, veraque consecter bona. In qua cogitatione sæpius defixus, facilius ab animo meo potui impetrare, ut (quamvis scirem sordescere magis et magis studia Literarum, maximeque ea quæ proprie artem Grammaticen spectant) nihilominus paulisper, non quidem seponerem, sed remissius tamen tractarem studia graviora; iterumque in manus sumerem veteres adolescentiæ labores, laboreque novo inter tot Curas divulgarem.—G. J. Vossius.

Le grand objet de l'art etymologique n'est pas de rendre raison de l'origine de tous les mots sans exception, et j'ose dire que ce seroit un but assez frivole. Cet art est principalement recommandable en ce qu'il fournit à la philosophie des materiaux et des observations pour elever le grand edifice de la theorie generale des Langues.—M. Le President de Brosses.

# ЕПЕА ПТЕРОЕНТА,

OR THE

# ERSIONS OF PURLEY.

# INTRODUCTION.

B.

HE mystery is at last unravelled. I shall no onder now that you engross his company at, whilst his other friends can scarce get a sight. This, you say, was President Bradshaw's seat. the secret of his attachment to the place. You n by the best security, his political prejudices husiasm. But do not let his veneration for the of the antient possessor pass upon you for to the present.

## H.

Should you be altogether so severe upon my politics; when you reflect that, merely for attempting to prevent the effusion of brother's blood and the final dismemberment of the empire, I stand the single legal victim during the contest, and the single instance of proscription after it? But I am well contented that my principles, which have made so many of your way of thinking angry, should only make you laugh. Such however as they are, they need not now to be defended by me: for they have stood the test of ages; and they will keep their ground in the general commendation of the world, till men forget to love themselves; though, till then perhaps, they are not likely to be seen (nor credited if seen) in the practice of many individuals.

But are you really forced to go above a hundred years back to account for my attachment to Purley? Without considering the many strong public and private ties by which I am bound to its present possessor, can you find nothing in the beautiful prospect from these windows? nothing in the entertainment every one receives in this house? nothing in the delightful rides and walks we have taken round it? nothing in the cheerful disposition and easy kindness of its owner, to make a rational man partial to this habitation?

#### T.

you are making him transgress our only standing Politics and compliments are strangers here. ways put them off when we put on our boots; we them behind us in their proper atmosphere, oke of London.

## B.

possible! Can either of you—Englishmen and s!—abstain for four-and-twenty hours together olitics? You cannot be always on horseback, or net. What, in the name of wonder, your fatopic excluded, can be the subject of your so at conversations?

#### T.

I more difficulty to finish than to begin our conons. As for our subjects, their variety cannot be bered; but I will tell you on what we were dising yesterday when you came in; and I believe e the fittest person in the world to decide between Ie insists, contrary to my opinion, that all sorts dom and useful knowledge may be obtained by man of sense without what is commonly called ing. And when I took the easiest instance, as I ht, and the foundation of all other knowledge, (because it is the beginning of education, and that in which children are first employed,) he declined the proof of his assertion in this instance, and maintained that I had chosen the most difficult: for he says that, though Grammar be usually amongst the first things taught, it is always one of the last understood.

B.

I must confess I differ from Mr. H. concerning the difficulty of Grammar; if indeed what you have reported be really his opinion. But might he not possibly give you that answer to escape the discussion of a disagreeable, dry subject, remote from the course of his studies and the objects of his inquiry and pursuit? By his general expression of—what is commonly called Learning—and his declared opinion of that, I can pretty well guess what he thinks of grammatical learning in particular. I dare swear (though he will not perhaps pay me so indifferent a compliment) he does not in his mind allow us even the poor consolation which we find in Athenæus—si μη ιατροι ησαν; but concludes, without a single exception, εδεν των Γραμματικών μωροστερον<sup>2</sup>.

I must however intreat him to recollect, (and at the same time whose authority it bears,) that—" Qui sapi-

ου γαρ κακως τινι των έταιρων ήμων ελεχθη το, ει μη ιατροι ησαν, ουδεν αν ην των γραμματικών μωροτερον.

Deipnosoph. lib. 15.

et literarum divortium faciunt, nunquam ad soliapientiam pertingent. Qui vero alios etiam a um linguarumque studio absterrent, non antiquæ tiæ sed novæ stultitiæ doctores sunt habendi."

## H.

fficult, but I am very far from looking upon it as : indeed so far, that I consider it as absolutely ary in the search after philosophical truth; which, ne most useful perhaps, is at least the most pleasployment of the human mind. And I think it necessary in the most important questions congreligion and civil society. But since you say sy, tell me where it may be learned.

#### B.

the extravagance of your compliment to grambuld incline me to suspect that you were taking evenge, and bantering me in your turn by an I encomium on my favourite study. But, if I uppose you in earnest, I answer, that our English ar may be sufficiently and easily learned from cellent Introduction of Doctor Lowth: or from st (as well as the best) English grammar, given I Jonson.

#### H.

True, Sir. And that was my first slight answer to our friend's instance. But his inquiry is of a much larger compass than you at present seem to imagine. He asks after the causes or reasons of Grammar<sup>2</sup>: and for satisfaction in them I know not where to send him; for, I assure you, he has a troublesome, inquisitive, scrupulous mind of his own, that will not take mere words in current payment.

#### B.

I should think that difficulty easily removed. Dr. Lowth in his Preface has done it ready to your hands. "Those," he says, "who would enter more deeply into this subject, will find it fully and accurately handled with the greatest acuteness of investigation, perspicuity of explication, and elegance of method,

<sup>&</sup>quot; "Duplex Grammatica; alia civilis, alia philosophica.

<sup>&</sup>quot;Civilis, peritia est, non scientia: constat enim ex auctoritate usuque clarorum scriptorum.

<sup>&</sup>quot; Philosophica, vero, ratione constat; et hæc scientiam olet.

<sup>&</sup>quot;Grammatica civilis habet ætatem in qua viget, et illam amplectuntur Grammatici, dicunt enim sub Cicerone et Cæsare adultam linguam, &c. At philosophica non agnoscit ætatem linguæ, sed rationalitatem; amplectiturque vocabula bona omnium temporum."—Campanella.

ratise intitled *Hermes*, by *James Harris*, esq. the eautiful and perfect example of Analysis that en exhibited since the days of Aristotle."

T.

recommendation no doubt is full, and the augreat; but I cannot say that I have found the sance to correspond: nor can I boast of any tion from its perusal, except indeed of hard nd frivolous or unintelligible distinctions. And learned from a most excellent authority, that he qui varie, tout ce qui se charge de termes et envelopés, a toujours paru suspect; et non ent frauduleux, mais encore absolument faux: 'il marque un embarras que la verité ne connt\*."

B.

you, Sir?

H.

really in the same situation.

B.

you tried any other of our English authors on ect?

Bossuet des Variations des Eglises Protestantes.

#### H.

I believe, all of them, for they are not numerous<sup>a</sup>; but none with satisfaction.

The authors who have written professedly on this subject, in any language, are not numerous. Caramuel, in the beginning of his Grammatica Audax, says,—" Solus, ut puto, Scotus, et post eum Scaliger et Campanella (alios enim non vidi) Grammaticam speculativam evulgarunt; vias tamen omnino diversas ingressi. Multa mihi in Scaligero, et plura in Campanella displicuerunt; et pauciora in Scoto, qui vix alibi subtilius scripsit quam cum de Grammaticis Modis Significandi."

The reader of Caramuel (who, together with Campanella, may be found in the Bodleian Library) will not be disappointed in him; but most egregiously by him, if the smallest expectations of information are excited by the character which is here given of Scotus: whose De Modis Significandi should be intitled, not Grammatica Speculativa, but—an Exemplar of the subtle art of saving appearances, and of discoursing deeply and learnedly on a subject with which we are totally unacquainted. Quid enim subtilius vel magis tenue, quam quod nihil est?

Wilkins, part 3. chap 1. of his Essay towards a Real Character, says, after Caramuel,—"The first of these (i.e. philosophical, rational, universal Grammar) hath been treated of but by few; which makes our learned Verulam put it among his Desiderata. I do not know any more that have purposely written of it, but Scotus in his Grammatica Speculativa, and Caramuel in his Grammatica Audax, and Campanella in his Grammatica Philosophica. (As for Scioppius his Grammar of this title, that doth wholly concern the Latin tongue.) Besides which, something hath been occasionally spoken of it by

B.

must then give up one at least of your positions. as you make it out, Grammar is so difficult that ledge of it cannot be obtained by a man of sense ny authors in his own language, you must send what is commonly called Learning, to the Greek

Iristarchus." So far Wilkins: who, for what reason I ot, has omitted the Minerva of Sanctius; though well ig his notice; and the declared foundation of Scioppius. who should confine himself to these authors, and to tho, with Wilkins, have since that time written proon this subject, would fall very short of the assistance it have, and the leading hints and foundations of reason-ch he might obtain, by reading even all the authors who infined themselves to particular languages.

Wilkins says, because "few had treated of it;" but beone had given a satisfactory account of it. At the same acon, though evidently wide of the mark himself, yet condibest how this knowledge might most probably be at and pointed out the most proper materials for reflectiona Grammaticæ species, si quis in linguis plurimis, tam quam vulgaribus, eximie doctus, de variis linguarum tatibus tractaret; in quibus quæque excellat, in quibus costendens. Ita enim et linguæ mutuo commercio locupossint; et fiet ex iis quæ in singulis linguis pulchra anquam Venus Apellis) orationis ipsius quædam formotimago, et exemplar quoddam insigne, ad sensus animi primendos."—De Augment. Scient. lib. 6. cap. 1.

and Latin authors, for the attainment of it. So true, in this science at least, if not in all others, is that saying of Roger Ascham; that—" Even as a hawke fleeth not hie with one wing, even so a man reacheth not to excellency with one tongue."

#### H.

On the contrary, I am rather confirmed by this instance in my first position. I acknowledge philosophical Grammar (to which only my suspected compliment was intended) to be a most necessary step towards wisdom and true knowledge. From the innumerable and inveterate mistakes which have been made concerning it by the wisest philosophers and most diligent inquirers of all ages, and from the thick darkness in which they have hitherto left it, I imagine it to be one of the most difficult speculations. Yet, I suppose, a man of plain common sense may obtain it, if he will dig for it; but I cannot think that what is commonly called Learning, is the mine in which it will be found. Truth, in my opinion, has been improperly imagined at the bottom of a well: it lies much nearer to the surface: though buried indeed at present under mountains of learned rubbish; in which there is nothing to admire but the amazing strength of those vast giants of literature who have been able thus to heap Pelion upon Ossa. This at present is only my opinion, which perhaps I have entertained too lightly. Since therefore the question has been started, I am pleased at this occabeing confirmed or corrected by you; whose ion, opportunities, extensive reading, acknowabilities, and universal learning, enable you to us of all that the antients have left or the moave written on the subject.

#### B.

Sir, your humble servant! compliments, I perre banished from Purley. But I shall not be nticed by them to take upon my shoulders a which you seem desirous to shift off upon me. 3, Sir, with all your caution, you have said too now to expect it from me. It is too late to renat has passed your lips: and if Mr. T. is of itiments, you shall not be permitted to explain If away. The satisfaction which he seeks after, y is to be had; and you tell us the mine where ink it is not to be found. Now I shall not easily suaded that you are so rash, and take up your as so lightly, as to advance or even to imagine unless you had first searched that mine yourself, rmed a conjecture at least concerning the place you suppose this knowledge is to be found. Intherefore of making me display to Mr. T. my ig, which you have already declared insufficient e purpose, is it not much more reasonable that hould communicate to us the result of your rein?

#### H.

With all my heart, if you chuse it should be so, and think you shall have patience to hear me through. own I prefer instruction to correction, and had rather have been informed without the hazard of exposing myself; but if you make the one a condition of the other, I think it still worth my acceptance; and will not lose this opportunity of your judgment for a little shame. I acknowledge then that the subject is not intirely new to my thoughts: for, though languages themselves may be and usually are acquired without any regard to their principles; I very early found it, or thought I found it, impossible to make many steps in the search after truth and the nature of human understanding, of good and evil, of right and wrong, without well considering the nature of language, which appeared to me to be inseparably connected with them. I own therefore I long since formed to myself a kind of system, which seemed to me of singular use in the very small extent of my younger studies to keep my mind from confusion and the imposition of words. After too long an interval of idleness and pleasure, it was my chance to have occasion to apply to some of the modern languages; and, not being acquainted with any other more satisfactory, I tried my system with these, and tried it with success. I afterwards found it equally useful to me with some of the dead languages. Whilst I was thus amusing myself, the political struggle commenced;

share in which you so far justly banter me, as knowledge that, both in the outset and the prof it, I was guilty of two most egregious bluny attributing a much greater portion of virtue iduals, and of understanding to the generality, y experience of mankind can justify. After aniterval therefore (not of idleness and pleasure) gain called by the questions of our friend Mr. T. sterday is not the first time by many that he ntioned it) to the consideration of this subject. hitherto declined attempting to give him the tion he required: for, though the notion I had uage had satisfied my own mind and answered a purposes, I could not venture to detail to him de conceptions without having ever made the iquiry into the opinions of others. Besides, I t at all suspect that my notions, if just, could be ir to myself: and I hoped to find some author ight give him a clearer, fuller, and more methoccount than I could, free from those errors and ons to which I must be liable. Having therefore mall intervals of leisure, and a great desire to im the best information; I confess I have emsome part of that leisure in reading every thing I easily and readily procure that has been sugby others.

-I am afraid I have already spoken with too presumption: But when I tell you that I differ

from all those who with such infinite labour and erudition have gone before me on this subject; what apology——

## B.

Oh! make none. When men think modestly, they may be allowed to speak freely. Come—Where will you begin?—Alpha—Go on.

#### H.

Not with the organical part of language, I assure you. For, though in many respects it has been and is to this moment grossly mistaken, (and the mistakes might, with the help of some of the first principles of natural philosophy and anatomy, be easily corrected,) yet it is an inquiry more of curiosity than immediate usefulness.

# B.

You will begin then either with things or ideas: for it is impossible we should ever thoroughly understand the nature of the signs, unless we first properly consider and arrange the things signified. Whose system of philosophy will you build upon?

# H.

What you say is true. And yet I shall not begin there. Hermes, you know, put out the eyes of Argus:

I had not imagined so, I should never have cast thought upon this subject. If therefore Philoherself has been misled by Language, how shall ch us to detect his tricks?

B.

in then as you please. Only begin.



# ЕПЕА ПТЕРОЕНТА,

&c.

# PART I.

# CHAPTER I.

OF THE DIVISION OR DISTRIBUTION OF LANGUAGE.

H.

THE purpose of Language is to communicate our thoughts ——

B.

You do not mention this, I hope, as something new, or wherein you differ from others?

H.

You are too hasty with me. No. But I mention it as that principle, which, being kept singly in contemplation, has misled all those who have reasoned on this subject.

VOL. I.

B.

Is it not true then?

H.

I think it is. And that on which the whole matter rests.

B.

And yet the confining themselves to this true principle, upon which the whole matter rests, has misled them!

H.

Indeed I think so.

B.

This is curious!

H.

Yet I hope to convince you of it. For thus they reasoned—Words are the signs of things. There must therefore be as many sorts of words, or parts of speech, as there are sorts of things\*. The earliest inquirers into language proceeded then to settle how many sorts there were of things; and from thence how many sorts of words, or parts of speech. Whilst this method of

<sup>\* &</sup>quot;Dictio rerum nota: pro rerum speciebus partes quotque suas sortietur."—J. C. Scaliger de Causis L. L.

rictly prevailed, the parts of speech were very umber: but two. At most three, or four.

ings, said they, must have names \*. But there sorts of things:

Res quæ permanent. Res quæ fluunt.

must therefore be two sorts of words or parts : viz.

Notæ rerum quæ permanent. Notæ rerum quæ fluunt.

but surely there are words which are neither um permanentium, nor yet notæ rerum fluenhat will you do with them?—We cannot tell: ind but these two sorts in rerum natura: call: those other words, if you will, for the present †, or inferior parts of speech, till we can find t they are. Or, as we see they are constantly

this moment Grammar quits the day-light; and to an abyss of utter darkness.

od convenient name for all the words which we do not d: for, as the denomination means nothing in particuontains no description, it will equally suit any short may please to refer thither. There has latterly been pute amongst Grammarians concerning the use of this ticle, in the division and distribution of speech: par-

interspersed between nouns and verbs, and seem therefore in a manner to hold our speech together, suppose you call them *conjunctions* or *connectives*\*.

This seems to have been the utmost progress that philosophical Grammar had made till about the time of Aristotle, when a *fourth* part of speech was added,—the *definitive*, or *article*.

Here concluded the search after the different sorts of words, or parts of speech, from the difference of things: for none other apparently rational, acknowledged, or accepted difference has been suggested.

According to this system, it was necessary that all sorts of words should belong to one of these four

&c. In which it is singular that they should all be right in their arguments against the use made of it by others; and all wrong, in the use which each of them would make of it himself. Dr. S. Johnson adopts N. Bailey's definition of a particle—" a word unvaried by inflection." And Locke defines particles to be—" the words whereby the mind signifies what connection it gives to the several affirmations and negations, that it unites in one continued reasoning or narration."

\* The Latin Grammarians amuse themselves with debating whether Συνδεσμος should be translated Convinctio or Conjunctio. The Danes and the Dutch seem to have taken different sides of the question: for the Danish language terms it Bindeord, and the Dutch Koppelwoord.

For words being the signs of things, their sorts tessarily follow the sorts of the things signified. re being no more than four differences of things, ald be but four parts of speech. The difficulty troversy now was, to determine to which of ir classes each word belonged. In the attempthich, succeeding Grammarians could neither hemselves nor others: for they soon discoverwords so stubborn, that no sophistry nor viould by any means reduce them to any one of usses. However, by this attempt and dispute ame better acquainted with the differences of hough they could not account for them; and nd the old system deficient, though they knew to supply its defects. They seem therefore to versed the method of proceeding from things pursued by the philosophers; and, still allowprinciple, (viz. that there must be as many sorts s as of things,) they travelled backwards, and for the things from the signs: adopting the e of the principle; namely, that there must be differences of things as of signs. Misled therethe useful contrivances of language, they supnany imaginary differences of things: and thus reatly to the number of parts of speech, and in ience to the errors of philosophy.

to this, that the greater and more laborious Grammarians (to whose genius it is always byious to remark a multitude of effects than to trace out one cause) confined themselves merely to notice the differences observable in words, without any regard to the things signified.

From this time the number of parts of speech has been variously reckoned: you will find different Grammarians contending for more than thirty. But most of those who admitted the fewest, acknowledged eight. This was long a favourite number; and has been kept to by many who yet did not include the same parts to make up that number. For those who rejected the article reckoned eight: and those who did not allow the interjection still reckoned eight. But what sort of difference in words should intitle them to hold a separate rank by themselves, has not to this moment been settled.

B.

You seem to forget, that it is some time since words have been no longer allowed to be the signs of things. Modern Grammarians acknowledge them to be (as indeed Aristotle called them, συμεολα παθηματών) the signs of ideas: at the same time denying the other assertion of Aristotle, that ideas are the likenesses of things\*. And this has made a great alteration in the manner of accounting for the differences of words.

<sup>\*</sup> Εστι μεν ουν τα εν τη φωνη των εν τη ψυχη παθηματων συμβολα — και ων ταυτα όμοιωματα, πραγματα. — Aristot. de Interpretat.

## H.

has not much mended the matter. No doubt ration approached so far nearer to the truth; nature of Language has not been much better od by it. For Grammarians have since purt the same method with mind, as had before ne with things. The different operations of d, are to account now for what the different ere to account before: and when they are not ifficiently numerous for the purpose; it is only ig an imaginary operation or two, and the difare for the time shuffled over. So that the very me has been played over again with ideas, ras before played with things. No satisfaction, ement has been obtained: But all has been diversity, and darkness. Insomuch that many nost learned and judicious Grammarians, diswith absurdity and contradictions, have prucontented themselves with remarking the difs of words, and have left the causes of language for themselves.

#### B.

the methods of accounting for Language rethis day various, uncertain, and unsatisfactory, be denied. But you have said nothing yet to p the paradox you set out with; nor a single o unfold to us by what means you suppose has blinded Philosophy.

## H.

I imagine that it is, in some measure, with the vehicle of our thoughts, as with the vehicles for our bodies. Necessity produced both. The first carriage for men was no doubt invented to transport the bodies of those who from infirmity, or otherwise, could not move themselves: But should any one, desirous of understanding the purpose and meaning of all the parts of our modern elegant carriages, attempt to explain them upon this one principle alone, viz.—That they were necessary for conveyance——; he would find himself wofully puzzled to account for the wheels, the seats, the springs, the blinds, the glasses, the lining, &c. Not to mention the mere ornamental parts of gilding, varnish, &c.

Abbreviations are the wheels of language, the wings of Mercury. And though we might be dragged along without them, it would be with much difficulty, very heavily and tediously.

There is nothing more admirable nor more usefulthan the invention of signs: at the same time there is nothing more productive of error when we neglect to observe their complication. Into what blunders, and consequently into what disputes and difficulties, might not the excellent art of Short-hand writing \* (practised)

<sup>\* &</sup>quot;The art of Short-hand is, in its kind, an ingenious device, and of considerable usefulness, applicable to any language,

sclusively by the English) lead foreign phis; who not knowing that we had any other alshould suppose each mark to be the sign of a pund! If they were very laborious and very indeed, it is likely they would write as many on the subject, and with as much bitterness each other, as Grammarians have done from sort of mistake concerning Language: until it should be suggested to them, that there may nly signs of sounds; but again, for the sake of ation, signs of those signs, one under another tinued progression.

ndered at by travellers that have seen the experience ingland: and yet, though it be above threescore years was first invented, it is not to this day (for aught I can ought into common practice in any other nation."

5. Epist. Dedicatory. Essay towards a Real Character.

rt-hand, an art, as I have been told, known only in ,"—Locke on Education.

Courier de l'Europe, No. 41, November 20, 1787, is wing article:

Sieur Coulon de Thevenot a eu l'honneur de presenter methode d'ecrire aussi vite que l'on parle, approuvée ademie Royale des Sciences, et dont Sa Majesté a accepter la dedicace. On sait que les Anglois sont rès-long temps en possession d'une pareille methode à leur langage, et qu'elle leur est devenue extrêmement le et utile pour recueillir avec beaucoup de precision surs publics: la methode du Sieur Coulon doit donc lavantageux à la langue Françoise."

I think I begin to comprehend you. You mean to say that the errors of Grammarians have arisen from supposing all words to be immediately either the signs of things or the signs of ideas: whereas in fact many words are merely abbreviations employed for dispatch, and are the signs of other words. And that these are the artificial wings of Mercury, by means of which the Argus eyes of philosophy have been cheated.

H.

It is my meaning.

B.

Well. We can only judge of your opinion after we have heard how you maintain it. Proceed, and strip him of his wings. They seem easy enough to be taken off: for it strikes me now, after what you have said, that they are indeed put on in a peculiar manner, and do not, like those of other winged deities, make a part of his body. You have only to loose the strings from his feet, and take off his cap. Come—Let us see what sort of figure he will make without them.

H.

The first aim of Language was to communicate our thoughts: the second, to do it with dispatch. (I mean

to disregard whatever additions or alterations m made for the sake of beauty, or ornament, icefulness, or pleasure.) The difficulties and concerning Language have arisen almost inom neglecting the consideration of the latter of speech: which, though subordinate to the is almost as necessary in the commerce of mannd has a much greater share in accounting for rent sorts of words \*. Words have been called and they well deserve that name, when their itions are compared with the progress which ould make without these inventions; but comith the rapidity of thought, they have not the claim to that title. Philosophers have calculadifference of velocity between sound and light: p will attempt to calculate the difference bespeech and thought! What wonder then that

Le President de Brosses, in his excellent treatise De la n mechanique des Langues, tom. 2. says—" On ne parle r etre entendu. Le plus grand avantage d'une langue e claire. Tous les procedés de Grammaire ne devroient à ce but." And again—" Le vulgaire et les philoi'ont d'autre but en parlant que de s'expliquer claireArt. 160. Pour le vulgaire, he should have added—
ptement. And indeed he is afterwards well aware of this:
173, he says, "L'esprit humain veut aller vite dans son n; plus empressé de s'exprimer promptement, que cue s'exprimer avec une justesse exacte et refléchie. S'il l'instrument qu'il faudroit employer, il se sert de celui bout prêt."

the invention of all ages should have been upon the stretch to add such wings to their conversation as might enable it, if possible, to keep pace in some measure with their minds.—Hence chiefly the variety of words.

# Abbreviations are employed in language three ways:

- 1. In terms.
- 2. In sorts of words.
- 3. In construction.

Mr. Locke's Essay is the best guide to the first: and numberless are the authors who have given particular explanations of the last. The second only I take for my province at present; because I believe it has hitherto escaped the proper notice of all.

# ЕПЕА ПТЕРОЕНТА,

&c.

## CHAPTER II.

E CONSIDERATION OF MR. LOCKE'S ESSAY.

B.

NOT recollect one word of Mr. Locke's that onds at all with any thing that you have said. rd Book of his Essay is indeed expressly writ-On the Nature, Use and Signification of Lan-But there is nothing in it concerning abbrevi-

H.

sider the whole of Mr. Locke's Essay as a phical account of the first sort of abbreviations in ge.

B.

tever you may think of it, it is certain, not only the title, but from his own declaration, that Mr. did not intend or consider it as such: for he "When I first began this discourse of the Un-

derstanding, and a good while after, I had not the least thought that any consideration of words was at all necessary to it \*."

## H.

True. And it is very strange he should so have imagined †. But what immediately follows?—"But when,



<sup>\*</sup> Perhaps it was for mankind a lucky mistake (for it was a mistake) which Mr. Locke made when he called his book, An Essay on Human Understanding. For some part of the inestimable benefit of that book has, merely on account of its title, reached to many thousands more than, I fear, it would have done, had he called it (what it is merely) A Grammatical Essay, or a Treatise on Words, or on Language. The human mind, or the human understanding, appears to be a grand and noble theme; and all men, even the most insufficient, conceive that to be a proper object for their contemplation: whilst inquiries into the nature of Language (through which alone they can obtain any knowledge beyond the beasts) are fallen into such extreme disrepute and contempt, that even those who "neither have the accent of christian, pagan, or man," nor can speak so many words together with as much propriety as Balaam's ass did, do yet imagine words to be infinitely beneath the concern of their exalted understanding.

<sup>† &</sup>quot;Aristotelis profecto judicio Grammaticam non solum esse Philosophiæ partem (id quod nemo sanus negat), sed ne ab ejus quidem cognitione dissolvi posse intelligeremus."

J. C. Scaliger de Causis. Præfat.

<sup>&</sup>quot;And lastly," says Bacon, "let us consider the false appearances that are imposed upon us by words, which are framed and applied according to the conceit and capacities of the vul-

L

having passed over the original and composition of our \* ideas, I began to examine the extent and certainty of our knowledge; I found it had so near a connexion with words, that unless their force and manner of signification were first well observed, there could be very little said clearly and pertinently concerning knowledge: which being conversant about truth, had constantly to do with propositions. And though it terminated in things, yet it was for the most part so much by the intervention of words, that they seemed scarce separable from our general knowledge."

And again,—" I am apt to imagine that, were the

gar sort: and although we think we govern our words, and prescribe it well—loquendum ut vulgus, sentiendum ut sapientes;—yet certain it is, that words, as a Tartar's bow, do shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment. So as it is almost necessary in all controversies and disputations to imitate the wisdom of the mathematicians, in setting down in the very beginning the definitions of our words and terms, that others may know how we accept and understand them, and whether they concur with us or no. For it cometh to pass, for want of this, that we are sure to end there where we ought to have begun, which is in questions and differences about words."

Of the Advancement of Learning.

\* It may appear presumptuous, but it is necessary here to declare my opinion, that Mr. Locke in his Essay never did advance one step beyond the origin of Ideas and the composition of Terms.

imperfections of Language, as the instrument of knowledge, more thoroughly weighed, a great many of the controversies that make such a noise in the world would of themselves cease; and the way to knowledge, and perhaps peace too, lie a great deal opener than it does \*."

So that, from these and a great many other passages throughout the Essay, you may perceive that the more he reflected and searched into the human understanding, the more he was convinced of the necessity of an attention to Language; and of the inseparable connexion between words and knowledge.

<sup>\* &</sup>quot;This design (says Wilkins) will likewise contribute much to the clearing of some of our modern differences in religion;" (and he might have added, in all other disputable subjects; especially in matters of law and civil government;)—" by unmasking many wild errors, that shelter themselves under the disguise of affected phrases; which, being philosophically unfolded, and rendered according to the genuine and natural importance of words, will appear to be inconsistencies and contradictions. And several of those pretended mysterious, profound notions, expressed in great swelling words, whereby some men set up for reputation, being this way examined will appear to be either nonsense, or very flat and jejune. And though it should be of no other use but this, yet were it in these days well worth a man's pains and study; considering the common mischief that is done, and the many impostures and cheats that are put upon men, under the disguise of affected, insignificant phrases."—Epist. Dedicat.

Yes. And therefore he wrote the third Book of his Essay, on—"the Nature, Use, and Signification of Language." But you say, the whole of the Essay concerns Language: whereas the two first Books concern the Origin and Composition of Ideas: and he expressly declares that it was not till after he had passed over them, that he thought any consideration of words was at all necessary.

### H.

If he had been aware of this sooner, that is, before he had treated of (what he calls) the origin and composition of Ideas; I think it would have made a great difference in his Essay. And therefore I said, Mr. Locke's Essay is the best Guide to the first sort of Abbreviations.

## B.

Perhaps you imagine that, if he had been aware that he was only writing concerning Language, he might have avoided treating of the origin of Ideas; and so have escaped the quantity of abuse which has been unjustly poured upon him for his opinion on that subject.

# H.

No. I think he would have set out just as he did, with the origin of Ideas; the proper starting-post of vol. 1.

a Grammarian who is to treat of their signs. Nor is he singular in referring them all to the Senses; and in beginning an account of Language in that manner \*.

J. C. Scaliger de Causis L. L. cap. Ixvi.

"I sensi," says Buonmattei, "in un certo modo potrebbon dirsi ministri, nunzj, famigliari, o segretarj dello 'ntelletto. E acciochè lo esempio ce ne faccia piu capaci,—Imaginianci di vedere alcun principe, ilqual se ne stia nella sua corte, nel suo palazzo. Non vede egli con gli occhi propj, ne ode co' propj orecchi quel che per lo stato si faccia: ma col tenere in diversi luoghi varj ministri che lo ragguagliono di cio che segue, viene a sapere intender per cotal relazione ogni cosa, e bene spesso molto piu minutamente e piu perfettamente degli stessi ministri: Perchè quegli avendo semplicemente notizia di quel che avvenuto sia nella lor città o provincia, rimangon di tutto 'l resto ignoranti, e di facile posson fin delle cose vedute ingannarsi. Dove il principe può aver di tutto il seguito cognizione in un subito, che servendogli per riprova d'ogni particolar riseritogli, non lo lascia cosi facilmente ingannare. Cosi, dico, è l'intelletto umano; il quale essendo di tutte l'altre potenze e signore e principe, se ne sta nella sua ordinaria residenza riposto, e non vede nè ode cosa che si faccia di fuori: Ma avendo cinque ministri che lo ragguaglian di quel che succede, uno nella region della vista, un altro nella giurisdizion dell' udito, quello nella provincia del gusto, questo ne' paesi dell' odorato, e quest' altro nel distretto del tatto, viene a sapere per mezzo del discorso ogni cosa in universale, tanto piu de' sensi perfettamente, quanto i sensi cias-

<sup>\*&</sup>quot; Nihil in intellectu quod non prius in sensu," is, as well as its converse, an antient and well known position.

<sup>&</sup>quot;Sicut in speculo ea quæ videntur non sunt, sed eorum species; ita quæ intelligimus, ea sunt re ipsa extra nos, eorumque species in nobis. Est enim quasi rerum speculum intellectus noster; cui, nisi per sensum represententur res, nihil scit ipse."

What difference then do you imagine it would have made in Mr. Locke's Essay, if he had sooner been aware of the inseparable connexion between words and knowledge; or, in the language of Sir Hugh, in Shakespeare, that "the lips is parcel of the mind \*?"

H.

Much. And amongst many other things, I think he would not have talked of the composition of ideas;

cuno intendendo nella sua pura potenza, non posson per tutte come lo 'ntelletto discorrere. E siccome il principe, senza lasciarsi vedere o sentire, fa noto altrui la sua volontà per mezzo degli stessi ministri; così ancora l'Intelletto fa intendersi per via de' medesimi sensi."—Buonmattei. Tratt. 2. cap. 2.

\* "Divers philosophers hold that the lips is parcel of the mind." Merry Wives of Windsor, act 1. scene 4.

Rowland Jones agrees with his countryman, Sir Hugh Evans. In his Origin of Language and Nations, Preface, page 17, he says (after others)—" I think that Language ought not to be considered as mere arbitrary sounds; or any thing less than a part, at least, of that living soul which God is said to have breathed into man." This method of referring words immediately to God as their framer, is a short cut to escape inquiry and explanation. It saves the philosopher much trouble; but leaves mankind in great ignorance, and leads to great error.—Non digmus vindice nodus.—God having furnished man with senses and with organs of articulation; as he has also with water, lime and sand; it should seem no more necessary to form the words for man, than to temper the mortar.

but would have seen that it was merely a contrivance of Language: and that the only composition was in the terms; and consequently that it was as improper to speak of a complex idea, as it would be to call a constellation a complex star: And that they are not ideas,' but merely terms, which are general and abstract. I think too that he would have seen the advantage of "thoroughly weighing" not only (as he says) "the imperfections of Language;" but its perfections also: For the perfections of Language, not properly understood, have been one of the chief causes of the imperfections of our philosophy. And indeed, from numberless passages throughout his Essay, Mr. Locke seems to me to have suspected something of this sort: and especially from what he hints in his last chapter; where, speaking of the doctrine of signs, he says—" The consideration then of Ideas and Words, as the great instruments of knowledge, makes no despicable part of their contemplation who would take a view of human knowledge in the whole extent of it. And perhaps, if they were distinctly weighed and duly considered, they would afford us another sort of Logick and Critick than what we have hitherto been acquainted with."

B.

Do not you think that what you now advance will bear a dispute: and that some better arguments than your bare assertion are necessary to make us adopt your opinion?

H.

Yes. To many persons much more would be necessary; but not to you. I only desire you to read the Essay over again with attention, and see whether all that its immortal author has justly concluded will not hold equally true and clear, if you substitute the composition &c. of terms, wherever he has supposed a composition &c. of ideas. And if that shall upon strict examination appear to you to be the case, you will need no other argument against the composition of Ideas: It being exactly similar to that unanswerable one which Mr. Locke himself declares to be sufficient against their being innate. For the supposition is unnecessary: Every purpose for which the composition of Ideas was imagined being more easily and naturally answered by the composition of Terms: whilst at the same time it does likewise clear up many difficulties in which the supposed composition of Ideas necessarily involves us. And, though this is the only argument I mean to use at present, (because I would not willingly digress too far, and it is not the necessary foundation for what I have undertaken,) yet I will venture to say, that it is an easy matter, upon Mr. Locke's own principles and a physical consideration of the Senses and the Mind, to prove the impossibility of the composition of Ideas.

B.

Well. Since you do not intend to build any thing upon it, we may safely for the present suppose what

you have advanced; and take it for granted that the greatest part of Mr. Locke's Essay, that is, all which relates to what he calls the composition, abstraction, complexity, generalization, relation, &c. of Ideas, does indeed merely concern *Language*. But, pray, let me ask you; If so, what has Mr. Locke done in the *Third* Book of his Essay; in which he *professedly* treats of the nature, use, and signification of *Language*?

#### H.

He has really done little else but enlarge upon what he had said before, when he thought he was treating only of *Ideas*: that is, he has continued to treat of the composition of *Terms*. For though, in the passage I have before quoted, he says, that "unless the *force* and *manner* of signification of words are first well observed, there can be very little said clearly and pertinently concerning knowledge;"—and though this is the declared reason of writing his *Third* Book concerning Language, as *distinct* from Ideas; yet he continues to treat singly, as before, concerning the *Force* \* of words; and has not advanced one syllable concerning their *Manner* of signification.

The only Division Mr. Locke has made of words,

<sup>\*</sup> The Force of a word depends upon the number of Ideas of which that word is the sign.

is, into—Names of Ideas and Particles. This division is not made regularly and formally; but is reserved to his seventh Chapter. And even there it is done in a very cautious, doubting, loose, uncertain manner, very different from that incomparable author's usual method of proceeding. For, though the general title of the seventh Chapter is,—Of Particles;—yet he seems to chuse to leave it uncertain whether he does or does not include Verbs in that title, and particularly what he calls "the Marks of the Mind's affirming or denying." And indeed he himself acknowledges, in a letter to Mr. Molyneux, that—" Some parts of that Third Book concerning Words, though the thoughts were easy and clear enough, yet cost him more pains to express than all the rest of his Essay. And that therefore he should not much wonder if there were in some parts of it obscurity and doubtfulness." Now whenever any man finds this difficulty to express himself, in a language with which he is well acquainted, let him be persuaded that his thoughts are not clear enough: for, as Swift (I think) has somewhere observed, "When the water is clear you will easily see to the bottom."

The whole of this vague Chapter—Of Particles—(which should have contained an account of every thing but Nouns) is comprised in two pages and a half: and all the rest of the Third Book concerns only, as before, the Force of the names of Ideas.

How is this to be accounted for? Do you suppose he was unacquainted with the opinions of Grammarians, or that he despised the subject?

### H.

No: I am very sure of the contrary. For it is plain he did not despise the subject; since he repeatedly and strongly recommends it to others: and at every step throughout his Essay, I find the most evident marks of the journey he had himself taken through all their works. But it appears that he was by no means satisfied with what he found there concerning Particles: For he complains that "this part of Grammar has been as much neglected, as some others over-diligently cultivated." And says, that "He who would shew the right use of Particles, and what significancy and force they have," (that is, according to his own division, the right use, significancy, and force of ALL words except the names of Ideas,) "must take a little more pains, enter into his own thoughts, and observe nicely the several postures of his mind in discoursing." For these Particles, he says,—" are all marks of some action or intimation of the Mind; and therefore, to understand them rightly, the several views, postures, stands, turns, limitations and exceptions, and several other thoughts of the Mind, for which we have either none or very deficient names, are diligently to be studied. Of these there are a great variety, much exceeding the number of Particles." For himself, he declines the task, however necessary and neglected by all others: and that for no better reason than—" I intend not here a full explication of this sort of signs." And yet he was (as he professed and thought) writing on the human Understanding; and therefore should not surely have left mankind still in the same darkness in which he found them, concerning these hitherto unnamed and (but by himself) undiscovered operations of the Mind.

In short, this seventh Chapter is, to me, a full confession and proof that he had not settled his own opinion concerning the manner of signification of Words: that it still remained (though he did not chuse to have it so understood) a Desideratum with him, as it did with our great Bacon before him: and therefore that he would not decide any thing about it; but confined himself to the prosecution of his original inquiry concerning the first sort of Abbreviations, which is by far the most important to knowledge, and which he supposed to belong to Ideas.

But though he declined the subject, he evidently leaned towards the opinion of Aristotle, Scaliger, and Mess. de Port Royal: and therefore, without having sufficiently examined their position, he too hastily adopted their notion concerning the pretended Copula

—"Is, and Is not." He supposed with them, that affirming and denying were operations of the Mind; and referred all the other sorts of Words to the same source. Though, if the different sorts of Words had been (as he was willing to believe) to be accounted for by the different operations of the Mind, it was almost impossible they should have escaped the penetrating eyes of Mr. Locke.

# ЕПЕА ПТЕРОЕНТА,

&c.

## CHAPTER IIL

OF THE PARTS OF SPEECH.

B.

YOU said some time ago, very truly, that the number of Parts of Speech was variously reckoned: and that it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves.

By what you have since advanced, this matter seems to be ten times more unsettled than it was before: for you have discarded the differences of *Things*, and the differences of *Ideas*, and the different operations of the *Mind*, as guides to a division of Language. Now I cannot for my life imagine any other principle that you have left to conduct us to the *Parts* of Speech.

H.

I thought I had laid down in the beginning, the

principles upon which we were to proceed in our inquiry into the manner of signification of words.

B.

Which do you mean?

H.

The same which Mr. Locke employs in his inquiry into the *Force* of words: viz.—The two great purposes of speech.

B.

And to what distribution do they lead you?

H.

- 1. To words necessary for the communication of our Thoughts. And
- 2. To Abbreviations, employed for the sake of dispatch.

B.

How many of each do you reckon? And which are they?

H.

In what particular language do you mean? For, if you do not confine your question, you might as reasonably expect me (according to the fable) "to make a coat to fit the moon in all her changes."

Why? Are they not the same in all languages?

H.

Those necessary to the communication of our thoughts are.

**B.** 

And are not the others also?

H.

No. Very different.

B.

I thought we were talking of Universal Grammar.

H.

I mean so too. But I cannot answer the whole of your question, unless you confine it to some particular language with which I am acquainted. However, that need not disturb you: for you will find afterwards that the principles will apply universally.

B.

Well. For the present then confine yourself to the necessary Parts: and exemplify in the English.

H.

In English, and in all Languages, there are only two sorts of words which are necessary for the communication of our thoughts.

And they are?

H.

- 1. Noun, and
- 2. Verb.

B.

These are the common names, and I suppose you use them according to the common acceptation.

H.

I should not otherwise have chosen them, but because they are commonly employed; and it would not be easy to dispossess them of their prescriptive title: besides, without doing any mischief, it saves time in our discourse. And I use them according to their common acceptation.

B.

But you have not all this while informed me how many Parts of Speech you mean to lay down.

· H.

That shall be as you please. Either Two, or Twenty, or more. In the strict sense of the term, no doubt both the necessary Words and the Abbreviations are all of them Parts of Speech; because they are all useful in

Language, and each has a different manner of signification. But I think it of great consequence both to knowledge and to Languages, to keep the words employed for the different purposes of speech, as distinct as possible. And therefore I am inclined to allow that rank only to the necessary words\*: and to include all the others (which are not necessary to speech, but merely substitutes of the first sort) under the title of Abbreviations.

#### B.

Merely Substitutes! You do not mean that you can discourse as well without as with them?

#### H.

Not as well. A sledge cannot be drawn along as smoothly, and easily, and swiftly, as a carriage with wheels; but it may be dragged.

## B.

Do you mean then that, without using any other sort of word whatever, and merely by the means of the Noun and Verb alone, you can relate or communicate any thing that I can relate or communicate with the help of all the others?

#### H.

Yes. It is the great proof of all I have advanced.

<sup>\* &</sup>quot;Res necessarias philosophus primo loco statuit: accessorias autem et vicarias, mox."

J. C. Scaliger de Causis L. L. cap. 110.

And, upon trial, you will find that you may do the same. But, after the long habit and familiar use of Abbreviations, your first attempts to do without them will seem very awkward to you; and you will stumble as often as a horse, long used to be shod, that has newly cast his shoes. Though indeed (even with those who have not the habit to struggle against) without Abbreviations, Language can get on but lamely: and therefore they have been introduced, in different plenty, and more or less happily, in all Languages. And upon these two points—Abbreviation of Terms, and Abbreviation in the manner of signification of words—depends the respective excellence of every Language. All their other comparative advantages are trifling.

## B.

I like your method of proof very well; and will certainly put it to the trial. But before I can do that properly, you must explain your Abbreviations; that I may know what they stand for, and what words to put in their room.

## H.

Would you have me then pass over the two necessary Parts of Speech; and proceed immediately to their Abbreviations?

## B.

If you will. For I suppose you agree with the com-

mon opinion, concerning the words which you have distinguished as necessary to the communication of our thoughts. Those you call necessary, I suppose you allow to be the signs of different sorts of Ideas, or of different operations of the mind.

## H.

Indeed I do not. The business of the mind, as far as it concerns Language, appears to me to be very simple. It extends no further than to receive impressions, that is, to have Sensations or Feelings. What are called its operations, are merely the operations of Language. A consideration of *Ideas*, or of the *Mind*, or of *Things* (relative to the Parts of Speech), will lead us no further than to *Nouns*: i.e. the signs of those impressions, or names of ideas. The other Part of Speech, the *Verb*, must be accounted for from the necessary use of it in communication. It is in fact the communication itself: and therefore well denominated Pnµa, Dictum. For the Verb is quod loquimur\*; the Noun, DE quo.

B.

Let us proceed then regularly; and hear what you have to say on each of your two necessary Parts of Speech.

<sup>\* &</sup>quot;Alterum est quod loquimur; alterum de quo loquimur."

Quinctil. lib. 1. cap. 4.



# ЕПЕА ПТЕРОЕНТА,

&c.

## CHAPTER IV.

OF THE NOUN.

H.

OF the first Part of Speech—the Noun,—it being the best understood, and therefore the most spoken of by others, I shall need at present to say little more than that it is the simple or complex, the particular or general sign or name of one or more Ideas.

I shall only remind you, that at this stage of our inquiry concerning Language, comes in most properly the consideration of the force of Terms: which is the whole business of Mr. Locke's Essay; to which I refer you. And I imagine that Mr. Locke's intention of confining himself to the consideration of the Mind only, was the reason that he went no further than to the Force of Terms; and did not meddle with their Manner of signification, to which the Mind alone could never lead him.

Do you say nothing of the Declension, Number, Case and Gender of Nouns?

H.

At present nothing. There is no pains-worthy difficulty nor dispute about them.

B.

Surely there is about the Gender. And Mr. Harris particularly has thought it worth his while to treat at large of what others have slightly hinted concerning it \*: and has supported his reasoning by a long list of poetical authorities. What think you of that part of his book?

H.

That, with the rest of it, he had much better have let it alone. And as for his poetical authorities; the

<sup>\*&</sup>quot; Pythagorici sexum in cunctis agnoscunt, &c. Agens, Mas; Patiens, Fænina. Quapropter Deus dicunt masculine; Terra, fæninine: et Ignis, masculine; et Aqua, fæninine: quoniam in his Actio, in istis Passio relucebat."—Campanella.

<sup>&</sup>quot;In rebus inveniuntur duæ proprietates generales, scilicet proprietas Agentis, et proprietas Patientis. Genus est modus significandi nominis sumptus a proprietate activa vel passiva. Genus masculinum est modus significandi rem sub proprietate agentis: Genus femininum est modus significandi rem sub proprietate patientis."—Scotus Gram. Spec. cap. 16.

Muses (as I have heard Mrs. Peachum say of her own sex in cases of murder) are bitter bad judges in matters of philosophy. Besides that Reason is an arrant Despot; who, in his own dominions, admits of no authority but his own. And Mr. Harris is particularly unfortunate in the very outset of that—" subtle kind of reasoning (as he calls it) which discerns even in things without sex, a distant analogy to that great natural distinction." For his very first instances,—the sun and the moon,—destroy the whole subtilty of this kind of reasoning \*. For Mr. Harris ought to have known, that in many Asiatic Languages, and in all the northern Languages of this part of the globe which we inhabit, and particularly in our Mother-language the Anglo-Saxon (from which sun and moon are immediately derived to us), sun is Feminine, and MOON is Masculine †. So feminine is the Sun, [" that fair hot

<sup>\*</sup> It can only have been Mr. Harris's authority, and the ill-founded praises lavished on his performance, that could mislead Dr. Priestley, in his thirteenth lecture, hastily and without examination to say—" Thus, for example, the SUN having a stronger, and the MOON a weaker influence over the world, and there being but two celestial bodies so remarkable; All nations, I believe, that use genders, have ascribed to the Sun the gender of the Male, and to the Moon that of the Female."

In the Gothic, Anglo-Saxon, German, Dutch, Danish and Swedish, SUN is feminine: In modern Russian it is neuter.

<sup>&</sup>quot;+ Apud Saxones, Luna, Mona. Mona autem Germanis superioribus Mon, alias Man; a Mon, alias Man veterrimo ipso-

wench in flame-colour'd taffata \*"] that our northern Mythology makes her the Wife of Tuisco.

And if our English Poets, Shakespeare, Milton, &c. have, by a familiar Prosopopeia, made them of different genders; it is only because, from their classical reading, they adopted the southern not the northern mythology; and followed the pattern of their Greek and Roman masters.

Figure apart, in our Language, the names of things without sex are also without gender †. And this, not because our Reasoning or Understanding differs from

rum rege et Deo patrio, quem Tacitus meminit, et in Luna celebrabant.—Ex hoc Lunam masculino (ut Hebræi) dicunt genere, Der Mon; Dominamque ejus et Amasiam, e cujus aspectu alias languet, alias resipiscit, Die Son; quasi hunc Lunam, hanc Solem. Hinc et idolum Lunæ viri fingebant specie; non, ut Verstegan opinatur, fæminæ."—Spelman's Gloss. Mona.

<sup>&</sup>quot;De generibus Nominum (quæ per articulos, adjectiva, participia, et pronomina indicantur) hic nihil tradimus. Obiter tamen observet Lector, ut ut minuta res est, Solem (Sunna vel Sunne) in Anglo-Saxonica esse fæminini generis, et Lunam (Mona) èsse masculini."—G. Hickes.

<sup>&</sup>quot;Quomodo item Sol est virile, Germanicum Sunn, famininum. Dicunt enim Die Sunn, non Der Sunn. Unde et Solem Tuisconis uxorem fuisse fabulantur."—G. J. Vossius.

<sup>\*</sup> First part of Henry IV.

<sup>† &</sup>quot;Sexus enim non nisi in Animali, aut in iis quæ Animalis naturam imitantur, ut arbores. Sed ab usu hoc factum est; qui

theirs who gave them gender; (which must be the case, if the Mind or Reason was concerned in it\*.) but because with us the relation of words to each other

nunc masculinum sexum, nunc semininum attribuisset.——
Proprium autem generum esse pati mutationem, satis patet ex genere incerto; ut etiam Armentas dixerit Ennius, quæ nos Armenta."—J. C. Scaliger de Causis, cap. 79.

"Nominum quoque genera mutantur adeo, ut privatim libros super hac re veteres confecerint. Alterum argumentum est ex iis quæ *Dubia* sive *Incerta* vocant. Sic enim dictum est, *Hic* vel *Hæc* Dies. Tertium testimonium est in quibusdam: nam Plautus *Collum* masculino dixit. Item *Jubar*, *Palumbem*, atque alia, diversis quam nos generibus esse a priscis pronunciata."

Id. cap. 103.

"Amour qui est masculin au singulier, est quelquesois seminin au pluriel; de folles amours. On dit au masculin Un Comté, Un Duché; et au seminin Une Comté pairie, Une Duché pairie. On dit encore De bonnes gens, et Des gens malheureux. Par où vous voyez que le substantis Gens est seminin, lorsqu'il est précédé d'un adjectif; et qu'il est masculin, lorsqu'il en est suivi."

L'Abbé de Condillac, part. 2. chap. 4.

The ingenious author of—Notes on the Grammatica Sinica of

M. Fourmont—says, "According to the Grammaire Raisonnée, les genres ont eté inventés pour les terminaisons." But the Mess. du Port Royal have discovered a différent origin; they tell us, that—Arbor est feminine, parceque comme une bonne mere elle porte du fruit.—Miratur non sua. How could Frenchmen forget that in their own la meilleure des langues possibles, Fruittrees are masculine and their fruits feminine? Mr. Harris has adopted this idea: he might as well have left it to its legitimate parents."—P. 47.

<sup>\* &</sup>quot;Sane in sexu seu genere physico omnes nationes conve-

is denoted by the place or by Prepositions; which denotation in their language usually made a part of the words themselves, and was shewn by cases or terminations. This contrivance of theirs, allowing them a more varied construction, made the terminating genders of Adjectives useful, in order to avoid mistake and misapplication.

nire debebunt; quoniam natura est eadem, nec ad placitum scriptorum mutatur. At Poetæ et Pictores in coloribus non semper conveniunt. Ventos Romani non solum finxerunt esse viros, sed et Deos: at Hebræi contra eos ut Nymphas pinxerunt. Arbores Latini specie fœminea pinxerunt; virili Hispani, &c. Regiones urbesque Deas esse voluit Gentilium Latinorum Theologia: at Germani omnia hæc ad neutrum rejecerunt. Et quidem in Genere, seu sexus distinctione grammatica, magna est inter authores differentia: non solum in diversis linguis, sed etiam in eadem. In Latina, ne ad alias, recurram, aliter Oratores, et aliter Poetæ: aliter veteres, et aliter juniores sentiunt, &c. Iberes in Asia florere dicuntur, et linguam habere elegantem, et tamen nullam generum varietatem agnoscunt."

Caramuel, lxii.

# ЕПЕА ПТЕРОЕНТА,

&c.

### CHAPTER V.

OF THE ARTICLE AND INTERJECTION.

B.

HOWEVER connected with the Noun, and generally treated of at the same time, I suppose you forbear to mention the Articles at present, as not allowing them to be a separate Part of Speech; at least not a necessary Part; because, as Wilkins tells us, "the Latin is without them \*." Notwithstanding which, when you consider with him that "they are so convenient for the greater distinctness of speech; and that upon this account, the Hebrew, Greek, Sclavonic, and most other languages have them;" perhaps you will not think it improper to follow the example of many other Grammarians: who, though, like you, they deny them to be any part of speech, have yet treated of them separately from those parts which they enumerate. And this

<sup>\*</sup> Essay, part 3. chap. 3.

you may very consistently do, even though you should consider them, as the Abbé Girard calls them, merely the avant-coureurs to announce the approach or entrance of a Noun\*.

H.

Of all the accounts which have been given of the

<sup>\*</sup> J'abandonne l'art de copier des mots dits et répétés mille fois avant moi; puisqu'ils n'expliquent pas les choses essentielles que j'ai dessein de faire entendre à mes lecteurs. Une étude attentive faite d'après l'usage m'instruit bien mieux. m'apprend que l'Article est un mot établi pour annoncer et particulariser simplement la chose sans la nommer: c'est à dire, qu'il est une expression indéfinie, quoique positive, dont la juste valeur n'est que de faire naitre l'idée d'une espece subsistente qu'on distingue de la totalité des êtres, pour être ensuite nom-Cette définition en expose clairement la nature et le service propre, au quel on le voit constamment attaché dans quelque circonstance que ce soit. Elle m'en donne une idée nette et déterminée: nie le fait reconnoitre par tout: et m'empeche de le confondre avec tout autre mot d'espece différente. Je sens parfaitement que lorsque je veux parler d'un objet, qui se présente à mes yeux ou à mon imagination, le génie de ma langue ne m'en fournit pas toujours la denomination précise dans le premier instant de l'exécution de la parole : que le plus souvent il m'offre d'abord un autre mot, comme un commencement de sujet proposé et de distinction des autres objets; ensorte que ce mot est un vrai préparatoire à la denomination, par lequel elle est annoncée, avant que de se présenter elle même: Et voilà l'Article tel que je l'ai defini. Si cet Avant-coureur diminue la vivacité du langage, il y met en récompense une certaine politesse et une délicatesse qui naissent de cette idée préparatoire et

Article, I must own I think that of the very ingenious Abbé Girard to be the most fantastic and absurd. The fate of this very necessary word has been most singularly hard and unfortunate. For though without it, or some equivalent invention'\*, men could not communicate their thoughts at all; yet (like many of the most useful things in this world) from its unaffected simplicity and want of brilliancy, it has been ungratefully neglected and degraded. It has been considered, after Scaliger, as otiosum loquacissimæ gentis Instrumentum; or, at best, as a mere vaunt-courier to announce the coming of his master: whilst the brutish inarticulate Interjection, which has nothing to do with speech, and is only the miserable refuge of the speechless, has been permitted, because beautiful and gaudy, to usurp a place amongst words, and to exclude the Article from

indéfinie d'un objet qu'on va nommer: car par ce moyen l'esprit étant rendu attentif avant que d'être instruit, il a le plaisir d'aller au devant de la dénomination, de la désirer, et de l'attendre avant que de la posséder. Plaisir qui a ici, comme ailleurs, un mérite flateur, propre à piquer le gout.—Qu'on me passe cette metaphore; puisqu'elle a de la justesse, et fait connoitre d'une maniere sensible une chose tres-metaphysique."—Disc. 4.

<sup>\*</sup> For some equivalent invention, see the Persian and other Eastern languages; which supply the place of our Article by a termination to those Nouns which they would indefinitely particularize.

This circumstance of fact (if there were not other reasons) sufficiently explodes Girard's notion of Avant-coureurs.

its well-earned dignity. But though the Article is denied by many Grammarians to be a Part of Speech; it is yet, as you say, treated of by many, separately from those parts which they allow. This inconsistency\* and the cause of it are pleasantly ridiculed by Buonmattei, whose understanding had courage sufficient to restore the Article; and to launch out beyond quelle fatali colonne che gli antichi avevan segnate col-Non plus ultra. "Dodici," says he, (Tratt. 7. cap. 22, 23.) "affermiamo esser le Parti dell' orazione nella nostra lingua. Nè ci siam curati che gli altri quasi tutti non ne voglion conceder piu d' otto; mossi, come si vede, da una certa soprastiziosa ostinazione (sia detto con pace e riverenza loro) che gli autori piu antichi hanno stabilito tal numero: Quasi che abbiano in tal modo proibito a noi il passar quelle fatali colonne che gli antichi avevan segnate col-Non plus ultra. Onde perchè i Latini dicevan tutti con una voce uniforme-Partes Orationis sunt octo: -- quei che intorno a cent' anni sono scrisson le regole di questa lingua, cominciavan con la medesima cantilena. Il che se sia da commendare o da biasimare non dirò: Basta che a me par una cosa ridicolosa, dire-Otto son le parti dell' ora-

<sup>\*</sup>What Scaliger says of the Participle may very justly be applied to this manner of treating the Article. "Si non est Nota, imo vero si nonnullis ne pars quidem orationis ulla, ab aliis separata, judicata est; quo consilio ei rei, quæ nusquam extat, sedem statuunt."—Lib. 7. cap. 140.

zione,—e subito soggiugnere—Ma innanzi che io di quelle incominci a ragionare, fa mestiero che sopra gli Articoli alcuna cosa ti dica.

"Questo è il medesimo che se dicessimo—Tre son le parti del mondo: Ma prima ch' io ti ragioni di quelle, fa mestiero che sopra l'Europa alcuna cosa ti dica."

B.

As far as respects the Article I think you are right. But why such bitterness against the Interjection? Why do you not rather follow Buonmattei's example; and, instead of excluding both, admit them both to be Parts of Speech?\*

H.

Because the dominion of Speech is erected upon the downfall of Interjections. Without the artful con-

<sup>\*&</sup>quot; Interjectionem non esse partem orationis, sic ostendo. Quod naturale est, idem est apud omnes: sed gemitus et signa lætitiæ idem sunt apud omnes: sunt igitur naturales. Si vero naturales, non sunt partes orationis. Nam eæ partes, secundum Aristotelem, ex instituto, non natura, debent constare. Interjectionem Græci adverbiis adnumerant, sed falso: nam neque Græcis literis scribantur, sed signa tristitiæ, aut lætitiæ, qualia in avibus, aut quadrupedibus, quibus tamen nec vocem nec orationem concedimus. Valla interjectionem a partibus orationis rejicit. Itaque Interjectionem a partibus orationis ex-

trivances of Language, mankind would have nothing but Interjections with which to communicate, orally, any of their feelings. The neighing of a horse, the lowing of a cow, the barking of a dog, the purring of a cat, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sound, have almost as good a title to be called Parts of Speech, as Interjections have. Voluntary Interjections are only employed when the suddenness or vehemence of some affection or passion returns men to their natural state; and makes them for a moment forget the use of speech\*: or when, from some circumstance, the short-

cludimus: tantum abest, ut eam primam et precipuam cum Cæsare Scaligero constituamus."—Sanctii Minerca, lib. 1. cap. 2. De partibus orationis, page 17. Edit. Amst. 1714.

<sup>\*</sup> The industrious and exact Cinonio, who does not appear ever to have had a single glimpse of reason, speaks thus of one interjection:—

<sup>&</sup>quot;I varj affetti cui serve questa interiezzione Ah et Ahi, sono piu di venti: ma v'abbisogna d'un avvertimento; che nell' esprimerli sempre diversificano il suono, e vagliono quel tanto che, presso i Latini, Ah. Proh. Oh. Vah. Hei. Pape, &c. Ma questa è parte spettante a chi pronunzia, che sappio dar loro l'accento di quell' affetto cui servono; e sono

d' esclamazione.

di dolersi.

di svillaveggiare.

di pregare.

di gridare minacciando.

di minacciare.

ness of time will not permit them to exercise it. And in books they are only used for embellishment, and to mark strongly the above situations. But where Speech can be employed, they are totally useless; and are always insufficient for the purpose of communicating our thoughts. And indeed where will you look for the Interjection? Will you find it amongst laws, or in books of civil institutions, in history, or in any treatise of useful arts or sciences? No. You must seek for it in rhetorick and poetry, in novels, plays and romances.

B.

If what you say is true, I must acknowledge that the Article has had hard measure to be displaced for the Interjection. For by your declamation, and the zeal

di sospirare.

di sgarare.

di maravigliarsi.

d'incitare.

di sdegno.

di desiderare.

di reprendere.

di vendicarsi.

di raccomandazione.

di commovimento per allegrezza.

di lamentarsi.

di beffare.

et altri varj."

Annotazioni all' trattato, delle Particelle, di Cinonio, capitolo 11.

you have shewn in its defence, it is evident that you do not intend we should, with Scaliger, consider it merely as otiosum Instrumentum.

#### H.

Most assuredly not: though I acknowledge that it has been used otiose by many nations \*. And I do not wonder that, keeping his eyes solely on the superfluous use (or rather abuse) of it, he should too hastily conclude against this very necessary instrument itself.

B.

Say you so! very necessary instrument! Since then you have, contrary to my expectation, allowed its necessity, I should be glad to know how the Article comes to be so necessary to Speech: and, if necessary, how can the Latin language be without it, as most

Without any injury to the meaning of the passage, the article might have been omitted here by Condillac, twelve or thirteen times.

<sup>\* &</sup>quot;Il seroit à souhaiter qu'on supprimât l'Article, toutes les fois que les noms sont suffisamment déterminés par la nature de la chose ou par les circonstances; le discours en seroit plus vis. Mais la grande habitude que nous nous en sommes faite, ne le permet pas: et ce n'est que dans des proverbes, plus anciens que cette habitude, que nous nous faisons une loi de le supprimer. On dit—Pauvreté n'est pas vice: au lieu de dire—La pauvreté n'est pas un vice."

Condillac, Gram. part 2. chap. 14.

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authors agree that it is \*? And when you have given me satisfaction on those points, you will permit me to ask you a few questions further.

#### H.

You may learn its necessity, if you please, from Mr. Locke. And that once proved, it follows of consequence that I must deny its absence from the Latin or from any other language †.

Πλατωνικα Ζητηματα 3.

It is pleasant after this to have Scaliger's authority against himself, and to hear him prove that the Latin not only has Articles; but even the very identical Article 'O of the Greeks: for he says (and, notwithstanding the etymological dissent of Vossius, says truly) that the Latin Qui is no other than the Greek xai  $\delta$ .

Notes on the Grammatica Sinica of Mons. Fourmont, p. 54.

<sup>\* &#</sup>x27;Ως δοχει μοι περι 'Ρωμαιων λεγειν όρω μελλω νυν όμου τι παντες απόρωποι χρωνται. προθεσεις τε γαρ αφηρηχε, πλην ολιγων άπασας, των τε χαλουμενων αρθρων, ουθεν προσδεχεται το παραπαν.

<sup>&</sup>quot; Articulus nobis nullus et Græcis superfluus."

<sup>&</sup>quot;Satis constat Græcorum Articulos non neglectos a nobis, sed eorum usum superfluum."

J. C. Scaliger de Causis L. L. cap. 72.—131.

<sup>&</sup>quot;Articulum, Fabio teste, Latinus sermo non desiderat: imo, me judice, plane ignorat."—G. J. Vossius.

<sup>&</sup>quot;Displeased with the redundance of Particles in the Greek, the Romans extended their displeasure to the Article, which they totally banished."

<sup>† &</sup>quot;L'Article indicatif se supplée sur tout par la terminaison, dans les langues à terminaisons, comme la langue Latine. C'est VOL. I.

B.

Mr. Locke! He has not so much as even once mentioned the Article.

H.

Notwithstanding which he has sufficiently proved its necessity; and conducted us directly to its use and purpose. For in the eleventh chapter of the second book of his Essay, sect. 9, he says,—"The use of words being to stand as outward marks of our internal ideas, and those ideas being taken from particular things; if every particular idea should have a distinct name, names would be endless." So again, book 3. chap. 3. treating of General Terms, he says,—"All things that exist being particulars, it may perhaps be thought reasonable that words, which ought to be conformed to things, should be so too; I mean in their signification. But yet we find the quite contrary. The far greatest part of words that make all languages, are General Terms. Which has not been the effect of neglect, or chance, but of reason and necessity. first, it is impossible that every particular thing should

ce qui avoit fait croire mal-à-propos que les Latins n'avoient aucun Article; et qui avoit fait conclure plus mal-à-propos encore que l'Article n'étoit pas une partie du discours."

Court de Gebelin, Gram. Universelle, p. 192.

The Latin quis is evidently και ός; and the Latin terminations us, a, um, no other than the Greek article ός, ή, όν.

have a distinct peculiar name. For the signification and use of words depending on that connexion which the mind makes between its ideas and the sounds it uses as signs of them; it is necessary, in the application of names to things, that the mind should have distinct ideas of the things, and retain also the peculiar name that belongs to every one, with its peculiar appropriation to that idea. We may therefore easily find a reason why men have never attempted to give names to each sheep in their flock, or crow that flies over their heads; much less to call every leaf of plants or grain of sand that came in their way by a peculiar name.—Secondly, If it were possible, it would be useless: because it would not serve to the chief end of Language. Men would in vain heap up names of particular things, that would not serve them to communicate their thoughts. Men learn names, and use them in talk with others, only that they may be understood; which is then only done, when by use or consent, the sound I make by the organs of speech excites in another man's mind who hears it, the idea I apply to it in mine when I speak it. This cannot be done by names applied to particular things, whereof I alone having the ideas in my mind, the names of them could not be significant or intelligible to another who was not acquainted with all those very particular things which had fallen under my notice."—And again, sect. 11.— "General and Universal belong not to the real existence of things; but are the inventions and creatures of the Understanding, made by it for its own use, and concern only signs. Universality belongs not to things themselves, which are all of them particular in their existence. When therefore we quit Particulars, the Generals that rest are only creatures of our own making; their general nature being nothing but the capacity they are put into of signifying or representing many Particulars."

Now from this necessity of General Terms, follows immediately the necessity of the Article: whose business it is to reduce their generality, and upon occasion to enable us to employ general terms for Particulars.

So that the Article also, in combination with a general term, is merely a substitute. But then it differs from those substitutes which we have ranked under the general head of Abbreviations: because it is necessary for the communication of our thoughts, and supplies the place of words which are not in the language. Whereas Abbreviations are not necessary for communication; and supply the place of words which are in the language.

**B**.

As far then as regards the Article, Mr. Harris seems at present to be the author most likely to meet with your approbation: for he not only establishes its ne-

cessity, in order "to circumscribe the latitude of genera and species," and therefore treats of it separately; but has raised it to a degree of importance much beyond all other modern Grammarians. And though he admits of only two Articles, "properly and strictly so called," viz. A and THE; yet has he assigned to these two little words full one fourth part in his distribution of language: which, you know, is into—"Substantives, Attributives, Definitives, and Connectives."

#### H.

If Mr. Harris has not intirely secured my concurrence with his Doctrine of *Definitives*, I must confess he has at least taken effectual care to place it compleatly beyond the reach of confutation. He says,

- 1. "The Articles have no meaning, but when associated to some other word."
- 2. "Nothing can be more nearly related than the Greek article 'O to the English article THE."
- 3. "But the article A defines in an imperfect manner."
- 4. "Therefore the Greeks have no article correspondent to our article A."
- 5. However, "they supply its place."
  - -And How, think you?
- 6. "By a Negation"—(observe well their method

of supply)—"by a negation of their article 'O;" (that is, as he well explains himself,)—"without any thing prefixed, but only the arcle 'O withdrawn."

7. "Even in English, we also express the force of the article A, in plurals, by the same negation of the article THE \*."

Now here I acknowledge myself to be compleatly thrown out; and, like the philosopher of old, merely for want of a firm resting-place on which to fix my machine: for it would have been as easy for him to raise the earth with a fulcrum of ether, as for me to establish any reasoning or argument on this sort of negation. For, "nothing being prefixed," I cannot imagine in what manner or in what respect a negation of 'O or of THE, differs from a negation of Harris or of Pudding. For lack however of the light of comprehension, I must

<sup>\* &</sup>quot;It is perhaps owing to the imperfect manner in which the Article A defines, that the Greeks have no article correspondent to it, but supply its place by a negation of their Article '0.

— 'O arb pamos emers, THE man fell; arb pamos emers, A man fell;— without any thing prefixed, but only the Article withdrawn."

<sup>&</sup>quot;Even in English, where the Article A cannot be used, as in plurals, its force is expressed by the same negation.—Those are THE men, means, Those are individuals of which we possess some previous knowledge.—Those are men, the Article apart, means no more than they are so many vague and uncertain individuals; just as the phrase,—A man, in the singular, implies one of the same number." Book 2. chap. 1.

do as other Grammarians do in similar situations, attempt to illustrate by a parallel.

I will suppose Mr. Harris (when one of the Lords of the Treasury) to have addressed the Minister in the same style of reasoning.——"Salaries, Sir, produce no benefit, unless associated to some receiver: my salary at present is but an imperfect provision for myself and family: but your salary as Minister is much more compleat. Oblige me therefore by withdrawing my present scanty pittance; and supply its place to me, by a negation of your salary."—I think this request could not reasonably have been denied: and what satisfaction Mr. Harris would have felt by finding his theory thus reduced to practice, no person can better judge than myself; because I have experienced a conduct not much dissimilar from the Rulers of the Inner Temple: who having first inticed me to quit one profession, after many years of expectation, have very handsomely supplied its place to me by a negation of the other.



## ADVERTISEMENT.

THE three following chapters (except some small alterations and additions) have already been given to the public in A Letter to Mr. Dunning in the year 1778: which, though published, was not written on the spur of the occasion. The substance of that Letter, and of all that I have further to communicate on the subject of Language, has been amongst the loose papers in my closet now upwards of thirty years; and would probably have remained there some years longer, and have been finally consigned with myself to oblivion, if I had not been made the miserable victim of—Two Prepositions and a Conjunction.

The officiating Priests indeed \* were themselves of

Mr. Bearcroft-since Chief Justice of Chester.



<sup>\*</sup> Attorney General Thurlow—since Chancellor and a Peer. Solicitor General Wedderburne—since Chancellor and a Peer.

Earl Mansfield, Chief Justice.

Mr. Buller—since a Judge.

Mr. Wallace-since Attorney General.

Mr. Mansfield—since Solicitor General and C. J. of the C. Pleas.

rank and eminence sufficient to dignify and grace my fall. But that the Conjunction THAT, and the Prepositions of and concerning (words which have hitherto been held to have no meaning) should be made the abject instruments of my civil extinction, (for such was the intention, and such has been the consequence o my prosecution,) appeared to me to make my exit from civil life as degrading as if I had been brained by a lady's fan. For mankind in general are not sufficiently aware that words without meaning, or of equivocal meaning, are the everlasting engines of fraud and injustice: and that the grimgribber of Westminster-Hall is a more fertile, and a much more formidable, source of imposture than the abracadabra of magicians.

Upon a motion made by me in arrest of judgment in the Court of King's-Bench in the year 1777, the Chief Justice adjourned the decision: and instead of arguments on the merits of my objection, (which however by a side-wind were falsely represented by him as merely literal flaws\*) desired that Precedents might be brought by the Attorney General on a future day. None were however adduced, but by the Chief Justice himself; who indeed produced two. (Thereby de-

<sup>\* &</sup>quot;Lord Mansfield,

<sup>&</sup>quot;If the Defendant has a legal advantage from a Literal flaw, God forbid that he should not have the benefit of it."

Proceedings in K. B. The King against Horne.

priving me of the opportunity of combating the Precedents and their application, which I should have had if they had been produced by the Attorney General \*. And on the strength of these two Precedents alone, (forgetting his own description and distinction of the crime to the Jury,) he decided against me †.

Lord Mansfield to the Jury:

"Read the paper. What is it? Why it is this; that our beloved American Fellow-subjects—in REBELLION against the State—not beloved so as to be abetted in their REBELLION." Again,—"What is the employment they (the troops) are ORDERED upon? Why then what are they who gave the ORDERS? Draw the conclusion." Again,—"The unhappy resistance to the LEGISLATIVE AUTHORITY of this kingdom by many of our Fellow-subjects in America: the LEGISLATURE of this kingdom have avowed that the Americans REBELLED: Troops are EMPLOYED upon this ground. The case is here between a just Government and REBELLIOUS subjects."—Again,—"You will read this paper; you will judge whether it is not denying the Government and Legislative authority of England." And again,—"If you are of opinion that they were all murdered (like the cases of undoubted murders, of Glenco, and twenty

<sup>\* &</sup>quot;Lord Mansfield,

<sup>&</sup>quot;I fancy the Attorney General was surprized with the objection."

<sup>†</sup> The Attorney General, in his reply, said to the Jury, "Let us a little see what is the nature of the observations he makes. In the first place, that I left it exceedingly short: and the objection to my having left it short, was simply this; that I had stated no more to you but this, that of imputing to the conduct of the King's troops the crime of murder. Now I stated it, as imputed to the troops, ORDERED as they were upon the PUBLIC SERVICE."

I say, on the strength of these two precedents alone. For the gross perversion and misapplication of the technical term de bene esse, was merely pour eblouir, to introduce the proceedings on the trial, and to divert the attention from the only point in question—the sufficiency of the charge in the Record.—And I cannot believe that any man breathing (except Lord Mansfield) either in the profession or out of it, will think it an argument against the validity of my objection; that it was brought forward only by myself, and had not been alleged before by the learned Counsel for the Printers. This, however, I can truly tell his lordship; that the

other massacres that might be named), why then you may form a different conclusion."

And again—"If some soldiers, Without authority, had got in a drunken fray, and murder had ensued, and that this paper could relate to that, it would be quite a different thing from the charge in the information: BECAUSE it is charged—us a seditious Libel tending to disquiet the minds of the People." (See the Trial.)

A man must be not only well practised, but even hackneyed in our Courts of Justice to discover the above description of my crime in the Prepositions, OF and CONCERNING. Be that as it may: It is evident that the Attorney General and the Chief Justice did not expect the Jury to be so enlightened; and therefore (when I had no longer a right to open my lips) they described a crime to them in that plain language which I still contend I had a right to expect in the Information; BECAUSE—"A seditious Libel tending to disquiet the minds of the people,"—has been determined to be mere paper and packthread, and no part of the Charge.

most learned of them all, (absit invidia) Mr. Dunning, was not aware of the objection when I first mentioned it to him; that he would not believe the information could be so defective in all its Counts, till I produced to him an Office Copy: when to his astonishment he found it so, he felt no jealousy that the objection had been missed by himself; but declared it to be insuperable and fatal: and bad me rest assured, that whatever might be Lord Mansfield's wishes, and his courage on such occasions, he would not dare to overrule the objection. And when after the close of the first day, I hinted to him my suspicions of Lord Mansfield's intentions by the "God forbid;" and by the perverted and misapplied "De bene esse," in order to mix the proceedings on the trial with the question of record; he smiled at it, as merely a method which his lordship took of letting the matter down gently, and breaking the abruptness of his fall.

Strange as it may appear! One of those Precedents was merely imagined by the Chief Justice, but never really existed. And the other (through ignorance of the meaning of the Conjunction THAT) had never been truly understood; neither by the Counsel who originally took the exception, nor perhaps by the Judges who made the decision, nor by the Reporter of it, nor by the present Chief Justice who quoted and misapplied it.

Mr. Dunning undertook to prove (and did actually

prove in the House of Lords) the non-existence of the main precedent. And I undertook, in that Letter to Mr. Dunning, to shew the real merits and foundation, and consequently Lord Mansfield's misapplication of the other. And I undertook this, because it afforded a very striking instance of the importance of the meaning of words; not only (as has been too lightly supposed) to Metaphysicians and School-men, but to the rights and happiness of mankind in their dearest concerns—the decisions of Courts of Justice.

In the House of Lords these two Precedents (the foundation of the Judgment in the Court of King's Bench) were abandoned: and the description of my crime against Government was adjudged to be sufficiently set forth by the Prepositions of and concerning.

Perhaps it may make my readers smile; but I mention it as a further instance of the importance of inquiry into the meaning of words;—that in the decision of the Judges in the House of Lords, the Chief Justice De Grey (who found of and concerning so comprehensive, clear, and definite) began by declaring that—"the word Certainty [which the Law requires in the description of Crimes] is as indefinite [that is, as Uncertain] as any word that could be used. Now though certainty is so uncertain, we must suppose the word Libel to be very definite: and yet if I were called upon

for an equivalent term, I believe I could not find in our language any word more popularly apposite than Calumny; which is defined by Cicero, in his Offices, to be—"callida et malitiosa Juris interpretatio."

If there was any Mistake (which however I am very far from believing) in this decision, sanctioned by the Judges and the House of Lords; I shall be justified in applying (with the substitution of the single word Grammatici for Istorici) what Giannone, who was himself an excellent lawyer, says of his countrymen of the same profession:—"Tanta ignoranza avea loro bendati gli occhi, che si pregiavano d'essere solamente Legisti, e non Grammatici; non accorgendosi, che perché non erano Grammatici, eran perciò CATTIVI LEGISTI."—Ist. Civil. di Napoli. Intro.

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# ЕПЕА ПТЕРОЕНТА,

&c.

#### CHAPTER VI.

OF THE WORD THAT.

B.

BUT besides the Articles "properly and strictly so called," I think Mr. Harris and other Grammarians say that there are some words which, according to the different manner of using them, are sometimes Articles and sometimes Pronouns: and that it is difficult to determine to which class they ought to be referred\*.

G

VOL. I.

<sup>\* &</sup>quot;It must be confessed indeed that all these words do not always appear as Pronouns. When they stand by themselves and represent some Noun, (as when we say—THIS is virtue, or deixtixes, Give me THAT,) then are they Pronouns. But when they are associated to some Noun, (as when we say—THIS habit is virtue, or deixtixes, THAT man defrauded me,) then, as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the species of Definitives or Articles. That there is indeed a near relation between Pronouns and Articles, the old grammarians have all acknowledged; and some words it has been doubtful to which class to refer. The best rule to

### H.

They do so. And by so doing, sufficiently instruct us (if we will but use our common sense) what value we ought to put upon such classes and such definitions.

#### B.

Can you give us any general rule by which to distinguish when they are of the one sort, and when of the other?

#### H.

Let them give the rule who thus confound together the Munner of signification of words, and the Abbreviations in their Construction: than which no two things in Language are more distinct, or ought to be more carefully distinguished. I do not allow that Any words change their nature in this manner, so as to belong sometimes to one Part of Speech, and sometimes to another, from the different ways of using them. I never could perceive any such fluctuation in any word whatever: though I know it is a general charge brought erroneously against words of almost every denomina-

distinguish them is this.—The genuine Pronoun always stands by itself, assuming the power of a noun, and supplying its place. —The genuine Article never stands by itself, but appears at all times associated to something else, requiring a noun for its support, as much as Attributives or Adjectives."

Hermes, book 1. chap. 5.

from the false measure which has been taken of almost every sort of words. Whilst the words themselves appear to me to continue faithfully and steadily attached, each to the standard under which it was originally inlisted. But I desire to wave this matter for the present; because I think it will be cleared up by what is to follow concerning the other sorts of words: at least, if that should not convince you, I shall be able more easily to satisfy you on this head hereafter.

B.

I would not willingly put you out of your own way, and am contented to wait for the explanation of many things till you shall arrive at the place which you may think proper for it. But really what you have now advanced seems to me so very extraordinary and contrary to fact, as well as to the uniform declaration of all Grammarians, that you must excuse me, if, before we proceed any further, I mention to you one instance.

Mr. Harris and other Grammarians say that the word THAT is sometimes an Article and sometimes a

<sup>\* &</sup>quot;Certains mots sont Adverbes, Prepositions, et Conjonctions en même temps: et repondent ainsi au même temps à diverses parties d'oraison selon que la grammaire les emploie diversement."—Buffier, art. 150.

And so say all other grammarians.

Pronoun. However I do not desire an explanation of that [point]: because I see how you will easily reconcile that [difference], by a subauditur or an abbreviation of Construction: and I agree with you there. But what will you do with the Conjunction THAT?

Is not this a very considerable and manifest fluctuation and difference of signification in the same word? Has the *Conjunction* THAT, any the smallest correspondence or similarity of signification with THAT, the *Article*, or *Pronoun*?

#### H.

In my opinion the word THAT (call it as you please, either Article, or Pronoun, or Conjunction) retains always one and the same signification. Unnoticed abbreviation in construction and difference of position have caused this appearance of fluctuation; and misled the Grammarians of all languages both antient and modern: for in all they make the same mistake. Pray, answer me a question. Is it not strange and improper that we should, without any reason or necessity, employ in English the same word for two different meanings and purposes?

B.

I think it wrong: and I see no reason for it, but many reasons against it.

#### H.

Well! Then is it not more strange that this same impropriety, in this same case, should run through ALL languages? And that they should ALL use an Article, without any reason, unnecessarily, and improperly, for this same Conjunction; with which it has, as you say, no correspondence nor similarity of signification?

B.

If they do so, it is strange.

#### H.

They certainly do; as you will easily find by inquiry. Now does not the uniformity and universality of this supposed mistake, and unnecessary impropriety, in languages which have no connexion with each other, naturally lead us to suspect that this usage of the Article may perhaps be neither mistaken nor improper? But that the mistake may lie only with us, who do not understand it?

B.

No doubt what you have said, if true, would afford ground for suspicion.

#### H.

If true! Examine any languages you please, and see whether they also, as well as the English, have

not a supposed Conjunction which they employ as we do that; and which is also the same word as their supposed Article, or Pronoun. Does not this look as if there was some reason for employing the Article in this manner? And as if there was some connexion and similarity of signification between it and this Conjunction?

#### **B.**

The appearances, I own, are strongly in favour of your opinion. But how shall we find out what that connexion is?

#### H.

Suppose we examine some instances; and, still keeping the same signification of the sentences, try whether we cannot, by a resolution of their construction, discover what we want.

#### EXAMPLE.

"I wish you to believe THAT I would not wilfully hurt a fly."

## RESOLUTION.

"I would not wilfully hurt a fly; I wish you to believe THAT [assertion]."

#### EXAMPLE.

"She knowing THAT Crooke had been indicted for forgery, did so and so."

## RESOLUTION.

"Crooke had been indicted for forgery; she, knowing that [fact], did so and so \*."

#### EXAMPLE.

"You say THAT the same arm which, when contracted, can lift—; when extended to its utmost reach, will not be able to raise—. You mean THAT we should never forget our situation, and THAT we should be prudently contented to do good within our own sphere, where it can have an effect: and THAT we should not be misled even by a virtuous benevolence and public spirit, to waste ourselves in fruitless efforts beyond our power of influence."

## RESOLUTION.

"The same arm which, when contracted, can lift—; when extended to its utmost reach, will not be able to raise—: you say THAT. We should never forget our situation; you mean THAT: and we should be contented to do good within our own sphere where it can have an effect; you mean THAT: and we should not be misled even by a virtuous benevolence and public spirit to waste ourselves in fruitless efforts beyond our power of influence; you mean THAT."

<sup>\*</sup> King v. Lawley. Strange's Reports. Easter T. 4 Geo. II.

#### EXAMPLE.

"They who have well considered THAT kingdoms rise or fall, and THAT their inhabitants are happy or miserable, not so much from any local or accidental advantages or disadvantages; but accordingly as they are well or ill governed; may best determine how far a virtuous mind can be neutral in politics."

#### RESOLUTION.

"Kingdoms rise or fall, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed; they who have well considered THAT [maxim], may best determine how far a virtuous mind can be neutral in politics. And the inhabitants of kingdoms are happy or miserable, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed; they who have considered THAT, may best determine how far a virtuous mind can be neutral in politics \*."

<sup>\* &</sup>quot;Le despotisme ecrase de son sceptre de fer le plus beau pays du monde: Il semble que les malheurs des hommes croissent en proportion des efforts que la nature fait pour les rendre heureux."—Savary.

<sup>&</sup>quot;Dans ce paradis terrestre, au milieu de tant de richesses, qui croiroit que le Siamois est peut-être le plus miserable des peuples? Le gouvernement de Siam est despotique: le souverain jouit seul du droit de la liberté naturelle à tous les hommes.

#### EXAMPLE.

"Thieves rise by night THAT they may cut men's throats."

#### Resolution.

"Thieves may cut men's throats (for) THAT (purpose) they rise by night."

After the same manner, I imagine, may all sentences be resolved (in all languages) where the Conjunction

Ses sujets sont ses esclaves; chacun d'eux lui doit six mois de service personnel chaque année, sans aucun salaire et même sans nourriture. Il leur accorde les six autres pour se procurer de quoi vivre." [Happy, happy England, if ever thy miserable inhabitants shall, in respect of taxation, be elevated to the condition of the Siamois; when thy Taskmasters shall be contented with half the produce of thy industry!] "Sous un tel gouvernement il n'y a point de loi qui protege les particuliers contre la violence, et qui leur assure aucune proprieté. Tout depend des fantaisies d'un prince abruti par toute sorte d'excès, et surtout par ceux du pouvoir; qui passe ses jours enfermé dans un serrail, ignorant tout ce qui se fait hors de son palais, et sur tout les malheurs de ses peuples. Cependant ceux-ci sont livrés à la cupidité des grands, qui sont les premiers esclaves, et approchent seuls à des jours marqués, mais toujours en tremblant, de la personne du despote, qu'ils adorent comme une divinitésujette à des caprices dangereux."

Voyages d'un Philosophe [Mons. Poivre]. Londres, 1769.

The above heart-rending reflections which Savary makes at the sight of Egypt, and Mons. Poivre at the condition of Siam, might serve as other examples for the Conjunction in question:

THAT (or its equivalent) is employed: and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but the very same word which in other places is called an *Article* or a *Pronoun*.

B.

For any thing that immediately occurs to me, this may perhaps be the case in English, where THAT is the only Conjunction of the same signification which we employ in this manner. But your last example makes me believe that this method of resolution will

but I give them for the sake of their matter. And I think my-self at least as well justified (I do not expect to be as well rewarded) as our late Poet Laureat; who, upon the following passage of Milton's Comus,

"And sits as safe as in a Senate house,"

adds this flagitious note:

"Not many years after this was written, MILTON'S FRIENDS shewed that the safety of a Senate house was not inviolable But when the people turn Legislators, what place is safe against the tumults of innovation, and the insults of disobedience?"

I believe our late Laureat meant not so much to cavil at Milton's expression, as to seize an impertinent opportunity of recommending himself to the powers which be, by a cowardly insult on the dead and persecuted author's memory, and on the aged, defenceless constitution of his country.

A critic who should really be displeased at Milton's expression, would rather shew its impropriety by an event which had

not take place in those languages which have different Conjunctions for this same purpose. And if so, I suspect that your whole reasoning on this subject may be without foundation. For how can you resolve the original of your last example; where (unfortunately for your notion) ut is employed, and not the neuter Article QUOD?

"Ut jugulent homines surgunt de nocte latrones."

I suppose you will not say that ut is the Latin neuter Article. For even Sanctius, who struggled so hard to withdraw Quod from amongst the Conjunctions, yet still left ut amongst them without molestation\*.

happened before it was used, than by an event which the poet could not at that time foresee. Such a critic adverting to the 5th of November, 1605, and to the 4th of January, 1641, might more truly say—" Not many years both before and after this was written, WARTON'S FRIENDS shewed that the safety of a Senate house was not inviolable."

With equal impertinence and malignity (pages 496, 538.) has he raked up the ashes of Queen Caroline and Queen Elizabeth; whose private characters and inoffensive amusements were as little connected with Milton's poems, as this animadversion on Warton is with the subject I am now treating.

Perhaps, after all, the concluding line of Milton's epitaph,

"Rege sub augusto fas sit laudare Catonem," is artfully made by Mr. Warton the concluding line also of his Notes; in order to account for his present virulence, and to soften the resentment of his readers, at the expence of his patron.

\* It is not at all extraordinary that UT and QUOD should be indifferently used for the same conjunctive purpose: for as UT



#### H.

You are not to expect from me that I should, in this place, account etymologically for the different words which some languages (for there are others beside the

(originally written UTI) is nothing but ότι: So is QUOD (anciently written QUODDE) merely Και όττι.

" Quodde tuas laudes culpas, nil proficis hilum."—Lucilius.

(See Note in Havercamp's and Creech's Lucretius; where QUODDE is mistakenly derived from orride.) QU, in Latin, being sounded (not as the English but as the French pronounce QU, that is) as the Greek K; Kai (by a change of the character, not of the sound) became the Latin Que (used only enclitically indeed in modern Latin). Hence Kai orri became in Latin Qu'otti—Quoddi—Quodde—Quod. Of which if Sanctius had been aware, he would not have attempted a distinction between UT and QUOD: since the two words, though differently corrupted, are in substance and origin the same.

The perpetual change of T into D, and vice versa, is so very familiar to all who have ever paid the smallest attention to Language, that I should not think it worth while to notice it in the present instance; if all the etymological canonists, whom I have seen, had not been remarkably inattentive to the organical causes of those literal changes of which they treat.

Skinner (who was a Physician) in his Prolegomena Etymologica, speaking of the frequent transmutation of S into Z, says very truly—"Sunt sane literæ sono fere eædem."

But in what does that fere consist? For S is not nearer in sound to Z, than P is to B, or than T is to D, or than F is to V, or than K is to G, or than TH ( $\theta$ ) in Thing, is to TH ( $\overline{\theta}$ ) in That, or than SH is to the French J.

Latin) may sometimes borrow and employ in this manner instead of their own common Article. But if you should hereafter exact it, I shall not refuse the undertaking: although it is not the easiest part of Etymology: for Abbreviation and Corruption are always bu-

(N.B. TH and SH are simple consonants, and should be marked by single letters. J, as the English pronounce it, is a double consonant; and should have two characters.)

For these seven couple of simple consonants, viz.

$$\begin{array}{c} \text{With the} \\ \text{Compression} \end{array} \left\{ \begin{array}{c} \text{B} & - & \text{P} \\ \text{G} & - & \text{K} \\ \text{D} & - & \text{T} \\ \text{Z} & - & \text{S} \\ \text{D} & - & \text{\Theta} \\ \text{V} & - & \text{F} \\ \text{J} & - & \text{SH} \end{array} \right\} \begin{array}{c} \text{Without the} \\ \text{Compression} \end{array}$$

differ each from its partner, by no variation whatever of articulation; but singly by a certain unnoticed and almost imperceptible motion or compression of or near the Larynx; which causes what Wilkins calls "some kind of murmure." This compression the Welch never use. So that when a Welchman, instead of

"I vow, by God, Dat Jenkin iz a Wizzard," pronounces it thus,

"I fow, py Cot, Oat Shenkin iss a Wissart;"

he articulates in every other respect exactly as we do; but omits the compression nine times in this sentence. And for failing in this one point only, changes seven of our consonants: for we owe seven additional letters (i. e. seven additional sounds in our language) solely to the addition of this one compression to seven different articulations.

Letters, like soldiers, being very apt to desert and drop off in a long march, and especially if their passage happens to lie near the confines of an enemy's country\*. Yet I doubt not that, with this clue, you will yourself be able, upon inquiry, to account as easily (and in the same manner) for the use of all the others, as I know you can for ut; which is merely the Greek neuter Article ôti, †, adopted for this conjunctive purpose by the Latins, and by them originally written uti: the o being changed into u, from that propensity which both the ancient Romans had ‡, and the modern

Encyclopedie (Etymologie) par M. De Brosses.

<sup>\* &</sup>quot;Nous avons deja dit, que l'alteration du derivé augmentoit à mesure que le temps l'eloignoit du primitif; et nous avons ajouté—toutes choses d'ailleurs egales,—parceque la quantité de cette alteration depend aussi du cours que ce mot a dans le public. Il s'use, pour ainsi dire, en passant dans un plus grand nombre de bouches, sur tout dans la bouche du peuple: et la rapidité de cette circulation equivaut à une plus longue durée. Les noms des Saints et les noms de baptême les plus communs, en sont un exemple. Les mots qui reviennent le plus souvent dans les langues, tels que les verbes être, faire, vouloir, aller, et tous ceux qui servent à lier les autres mots dans le discours, sont sujets à de plus grandes alterations. Ce sont ceux qui ont le plus besoin d'être fixes par la langue ecrite."

<sup>+ &</sup>quot;UTI est mutata ori."

J. C. Scaliger de Causis L. L. cap. 173.

<sup>‡</sup> So in the antient form of self-devotion.

<sup>&</sup>quot;VTEL EGO. AXIM. PRAI. ME. FORMIDINEM. METOM.

Italians still have \*, upon many occasions, to pronounce even their own o like an u. Of which I need not produce any instances †.

The Resolution therefore of the original will be like that of the translation;

"Latrones jugulent homines (1) or surgunt de nocte."

B.

You have extricated yourself pretty well out of this scrape with ut. And perhaps have done prudently, to decline the same sort of explanation in those other languages which, as well as the Latin, have likewise

QUE. OMNIOM. DIRAS. SIC. VTEI. VERBEIS. NONCOPASO. ITA. PRO. REPOPLICA. POPOLI. ROMANI. QUIRITIOM. VITAM. SALUTEM. QUE. MEAM. LEGIONES. AUXSILIA. QUE. HOSTIOM. MEOM. DIVEIS. MANEBOUS. TELLOURI. QUE. DEVOVEO."

So in the laws of Numa, and in the twelve tables, and in all antient inscriptions, o is perpetually found where the modern Latin uses U. And it is but reasonable to suppose, that the pronunciation preceded the change of the orthography.

\* "Quant à la voyelle U pour ce qu'ils (les Italiens) l'aiment fort, ainsi que nous cognoissons par ces mots Ufficio, Ubrigato, &c. je pense bien qu'ils la respectent plus que les autres."

Henri Estiene, de la Precell. de la L. F.

†" L'O a stretta amicizia coll' V, usandosi in molte voci scambievolmente."—Menage. Cambiamenti delle Lettere, page 16.

Menage quotes Quinctilian, Festus, Velius Longus, Victo-

a double Conjunction for this purpose, not quite so easily accounted for, because not ready derived to your hands. But I have not yet done with the English: for though your method of resolution will answer with most sentences, yet I doubt much whether it will with all. I think there is one usage of the conjunction THAT which it will not explain.

H.

Produce an instance.

B.

The instances are common enough. But I chuse to take one from your favourite sad Shepherd: in

nnus, Cassiodorus, Servius, Priscian, Virgil, Jul. Cæs. Scaliger.

"La V par che prevalesse ne' primi tempi e piu remoti, quando i Latini, memori della Eolica origine, o imitando gli Umbri e gli Etruschi, literam v pro o efferebant¹: e pronunziavano Funtes, Frundes, Acherunte, Humones, e simili². Quindi Ovidio, avendo detto che una volta il nome di Orione era Urion, soggiugne—perdidit antiquum litera prima sonum². Ne' tempi posteriori si andò all' altro estremo; e all' antica lettera fu sostituita quasi sempre la o, come vedesi in Novios Plautios, e in altre voci della tavola seconda. Prisciano ne dà per ragione: quia multis Italia populis v in usu non erat, sed e contrario utebantur o⁴: dicendosi verbigrazia, Colpa, Exsoles, per Culpa, Exules, &c.<sup>5</sup>"

Lanzi Saggio di Lingua Etrusca, tom. i. pag. 124.

<sup>&</sup>lt;sup>1</sup> Fest. vid. Orcus.

<sup>&</sup>lt;sup>9</sup> Quinct. 1. 4.

<sup>&</sup>lt;sup>5</sup> Fast. v.

<sup>4</sup> Pag. 554.

<sup>&</sup>lt;sup>5</sup> Cassiod. 2284.

hopes that the difficulty it may cause you will abate something of your extreme partiality for that piece. Which, though it be

# EXAMPLE.

"I wonder he can move! that he's not fix'd!

IF THAT his feelings be the same with mine."

So again in Shakespeare \*,

Have any way your good deserts forgot,

He bids you name your griefs."———

How will you bring out the Article THAT, when two Conjunctions (for I must still call THAT a Conjunction, till all my scruples are satisfied) come in this manner together?

<sup>\*</sup> First Part of Henry IV. act 4. scene 5.



# ADVERTISEMENT.

I PRESUME my readers to be acquainted with French, Latin, Italian and Greek; which are unfortunately the usual boundaries of an English scholar's acquisition. On this supposition, a friend of mine lamented that, in my Letter to Mr. Dunning, I had not confined myself to the common English character for the Anglo-Saxon and Gothic derivations.

In the present publication I should undoubtedly have conformed to his wishes, if I had not imagined that, by inserting the Anglo-Saxon and Gothic characters in this place, I might possibly allure some of my readers to familiarize themselves with those characters, by an application of them to the few words of those languages which are here introduced: and thus lead the way to their better acquaintance with the parent language, which ought long ago to have made a part of the education of our youth. And I flatter myself that one of the consequences of my present inquiry will be, to facilitate and abridge the tedious and mistaken method of instruction which has too long continued in our seminaries: the time which is at present

allotted to Latin and Greek, being amply sufficient for the acquirement also of French, Italian, Anglo-Saxon, Dutch, German, Danish and Swedish. Which will not seem at all extraordinary, when it is considered that the five last mentioned (together with the English) are little more than different dialects of one and the same language. And though this was by no means the leading motive, nor is the present object of my inquiry; yet I think it of considerable importance: although I do not hold the acquisition of languages in so very great estimation as the Emperor Charles the Vth did; who, as Brantome tells us, "disoit et repetoit souvent, quand il tomboit sur la beauté des langues, (selon l'opinion des Turcs)—qu'autant de langues que l'homme sçait parler, autant de fois est-il homme."

Anglo-Saxon.			Mæso-Gothic.		
A	a	a	Ι λ	a	
В	b	b	R	Ъ	
E	C	· <b>k</b>	•	*	
D	b	d	d	d	
Е	• е	е	B	e ·	
F	F	f	F	f	
L	3	g	r	g	
カ	h	h	h	h	
*	*	*	0	$\mathbf{h}\mathbf{w}$	
I	1	i	1	i	
•	*	*	9	j and y	
K	k	k	K	k	
L	1	1	λ	1	
M	m	m	M	m	
N	n	n	N	n	
0	0	•	R	0	
P	p	P	п	p	
*	*	*	a	CM	
R	ŗ	r	K	r	
S	r	8	S	<b>S</b> ·	
T	t	t	T	t	
Ðþ	ðþ	th	Ψ	th	
U	u	u	n	u	
p	p	W	V	W	
X	X	x	×	ch	
Y	ӱ́	y	*	*	
$\boldsymbol{Z}$	Z	Z	Z	Z	

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# ЕПЕА ПТЕРОЕНТА,

&c.

## CHAPTER VII.

OF CONJUNCTIONS.

H.

I WAS afraid of some such instances as these, when I wished to postpone the whole consideration of this subject till after we had discussed the other received Parts of Speech. Because, in order to explain it, I must forestall something of what I had to say concerning *Conjunctions*. However, since the question is started, perhaps it may be as well to give it here.

The truth of the matter is, that is merely a Verb. It is merely the Imperative of the Gothic and Anglo-Saxon verb PIFAN, Lipan. And in those languages, as well as in the English formerly, this supposed Conjunction was pronounced and written as the common Imperative, purely PIF, Lip, Gif. Thus

Hath lotted her to be your brother's mistresse GIF shee can be reclaim'd; GIF not, his prey \*."

<sup>\*</sup> Sad Shepherd, act 2. scene 1.

And accordingly our corrupted 1F has always the signification of the English Imperative Give; and no other. So that the resolution of the construction in the instances you have produced, will be as before in the others.

#### RESOLUTION.

- "His feelings be the same with mine, GIVE THAT, I wonder he can move," &c.
- "The King may have forgotten your good deserts, GIVE THAT in any way, he bids you name your griefs."

And here, as an additional proof, we may observe, that whenever the *Datum*, upon which any conclusion depends, is a sentence, the Article THAT, if not expressed, is always understood, and may be inserted after 1F. As in the instance I have produced above, the Poet might have said,

"Gif that she can be reclaimed," &c.

For the resolution is—"She can be reclaimed, Give that; my largesse hath lotted her to be your brother's mistresse. She cannot be reclaimed, Give that; my largesse hath lotted her to be your brother's prey."

But the Article THAT is not understood, and cannot be inserted after 1F, where the *Datum* is not a sentence, but some Noun governed by the Verb 1F or GIVE. As,—

# Example.

" How will the weather dispose of you to-morrow?

IF fair, it will send me abroad; IF foul, it will keep me at home."

Here we cannot say—" IF THAT fair it will send me abroad; IF THAT foul it will keep me at home."—Because in this case the verb IF governs the Noun; and the resolved construction is,

"GIVE fair weather, it will send me abroad; GIVE foul weather, it will keep me at home."

But make the *Datum* a sentence, As—" IF it is fair weather, it will send me abroad; IF it is foul weather, it will keep me at home:"

And then the article THAT is understood, and may be inserted after IF; As—"IF THAT it is fair weather, it will send me abroad; IF THAT it is foul weather, it will keep me at home."

The resolution then being,

"It is fair weather, GIVE THAT; it will send me abroad; It is foul weather, GIVE THAT; it will keep me at home."

And this you will find to hold universally, not only with IF; but with many other supposed Conjunctions, such as, But that, Unless that, Though that, Lest that, &c. (which are really Verbs) put in this manner before the Article THAT.

B.

One word more to clear up a difficulty which oc-

curs to me concerning your account of 1F, and I have done.

We have in English another word which (though now rather obsolete) used frequently to supply the place of if. As—" An you had any eye behind you, you might see more detraction at your heels, than fortunes before you \*."

In this and in all similar instances, what is AN? For I can by no means agree with the account which Dr. S. Johnson gives of it in his Dictionary: and I do not know that any other person has ever attempted to explain it.

H.

How does he account for it?

B.

He says,—"AN is sometimes in old authors a contraction of And if." Of which he gives a very unlucky instance from Shakespeare†; where both AN and IF are used in the same line.

An honest mind and plain: he must speak Truth: An they will take it,—So. IF not; He's plain."

<sup>\*</sup> Twelfth Night, act 2. scene 8.

<sup>+</sup> Lear, act 2. scene 6.

Where, if AN was a contraction of AND IF; AN and IF should rather change places.

#### H.

I can no more agree with Dr. S. Johnson than you do. A part of one word only, employed to shew that another word is compounded with it, would indeed be a curious method of con-traction. Though even this account of it would serve my purpose. But the truth will serve it better: and therefore I thank you for your difficulty. It is a fresh proof, and a very strong one in my favour. AN is also a Verb, and may very well supply the place of IF; it being nothing else but the Imperative of the Anglo-Saxon verb Anan, which likewise means to Give, or to Grant.

## B.

It seems indeed to be so. But, if so, how can it ever be made to signify As IF? For which also, as well as for And if, Johnson says AN is a con-traction\*.

#### H.

It never signifies As if: nor is ever a contraction of them.

<sup>\*</sup>This arbitrary method of contraction is very useful to an idle or ignorant expositor. It will suit any thing. S. Johnson also says—"An't, a contraction for And it; or rather And if it; as—An't please you—that is, And if it please you." It is merely—An it please you.

## B.

Johnson however advances Addison's authority for it.—"My next pretty correspondent, like Shake-speare's Lion in Pyramus and Thisbe, roars an it were any nightingale."

## H.

If Addison had so written, I should answer roundly, that he had written false English. But he never did so write. He only quoted it in mirth and ridicule, as the author wrote it. And Johnson, an Editor of Shake-speare, ought to have known and observed it. And then, instead of Addison's or even Shakespeare's authority, from whom the expression is borrowed; he should have quoted Bottom's, the Weaver: whose language corresponds with the character Shakespeare has given him,—

"The shallow'st thickscull of that barren sort, viz.

A crew of Patches, rude Mechanicals,
That work for Bread upon Athenian Stalls \*."

"I will aggravate my voice so (says Bottom) that I will roar you as gently as any sucking Dove: I will roar you an 'twere any nightingale †."

If Johnson is satisfied with such authority as this,

<sup>\*</sup> Midsummer Night's Dream, act 3. scene 2.

<sup>+</sup> Ibid. act 1. scene 2.

for the different signification and propriety of English words, he will find enough of it amongst the clowns in all our comedies; and *Master Bottom* in particular in this very sentence will furnish him with many new meanings. But, I believe, Johnson will not find an used for *As if*, either seriously or clownishly, in any other part of Addison or Shakespeare; except in this speech of *Bottom*, and in another of Hostess *Quickly*—"He made a finer end, and went away an it had been any Christom child\*."

B.

In English then, it seems, these two words which have been called conditional Conjunctions (and whose force and manner of signification, as well as of all the others, we are directed by Mr. Locke to search after in "the several views, postures, stands, turns, limitations, and exceptions, and several other thoughts of the mind, for which we have either none or very deficient names") are, according to you, merely the original Imperatives of the verbs to Give or to Grant.

Now let me understand you. I do not mean to divert you into an etymological explanation of each particular word of other languages, or even of the English, and so to change our conversation from a philosophical inquiry concerning the nature of Language in general,

<sup>\*</sup> Henry V. act 2. scene 3.

into the particular business of a polyglot Lexicon. But, as you have said that your principles will apply universally, I desire to know whether you mean that the conditional conjunctions of all other languages are likewise to be found, like IF and AN, in the original Imperatives of some of their own or derived verbs, meaning to Give?

#### H.

If that was my opinion, I know you are ready instantly to confute it by the Conditionals of the Greek and Latin and Irish, the French, Italian, Spanish, Portugueze and many other Languages. But I mean, that those words which are called conditional conjunctions, are to be accounted for in ALL languages in the same manner as I have accounted for IF and AN. Not indeed that they must all mean precisely as these two do, -Give and Grant; but some word equivalent: Such as,—Be it, Suppose, Allow, Permit, Put, Suffer, &c. Which meaning is to be sought for from the particular etymology of each respective language, not from some un-named and un-known "Turns, Stands, Postures, &c. of the mind." In short, to put this matter out of doubt, I mean to discard all supposed mystery, not only about these Conditionals, but about all those words also which Mr. Harris and others distinguish from Prepositions. and call Conjunctions of Sentences. I deny them to be a separate sort of words or Part of Speech by them-For they have not a separate manner of signification: although they are not devoid of signification. And the particular signification of each must be sought for from amongst the other parts of Speech, by the help of the particular etymology of each respective language. By such means alone can we clear away the obscurity and errors in which Grammarians and Philosophers have been involved by the corruption of some common words, and the useful Abbreviations of Construction. And at the same time we shall get rid of that farrago of useless distinctions into Conjunctive, Adjunctive, Disjunctive, Subdisjunctive, Copulative, Negative copulative\*, Continuative, Subcontinuative, Positive, Suppositive, Casual, Collective, Effective, Approbative, Discretive, Ablative, Presumptive, Abnegative, Completive, Augmentative, Alternative, Hypothetical, Extensive, Periodical, Motival, Conclusive, Explicative, Transitive, Interrogative, Comparative, Diminutive, Preventive, Adequate Preventive, Adversative, Conditional, Suspensive, Illative, Conductive, Declarative, &c. &c. &c. which explain nothing; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them †.

<sup>\*&</sup>quot; Non, Non, non minus disjungit, quam Nec, Nec. Quanquam neutrum ego Disjunctivum appello, sed copulativum potius negativum."

Aristarchus Anti-Bentleianus. Pars secunda. Pag. 12.

<sup>†</sup> Technical terms are not invariably abused to cover the ignorance only of those who employ them. In matters of law, po-

## B.

You mean, then, by what you have said, flatly to contradict Mr. Harris's definition of a Conjunction; which he says, is—" a Part of Speech devoid of signification itself, but so formed as to help signification, by making two or more significant sentences to be one significant sentence."

#### H.

I have the less scruple to do that, because Mr. Harris makes no scruple to contradict himself. For he afterwards acknowledges that some of them—" have a kind of obscure signification when taken alone; and appear in Grammar, like Zoophytes\* in nature, a kind of middle Beings of amphibious character; which, by sharing the attributes of the higher and the lower, conduce to link the whole together."

Now I suppose it is impossible to convey a Nothing

liticks, and Government, they are more frequently abused in attempting to impose upon the ignorance of others; and to cover the injustice and knavery of those who employ them.

\*These Zoophytes have made a wonderful impression on Lord Monboddo. I believe (for I surely have not counted them) that he has used the allusion at least twenty times in his Progress of Language; and seems to be always hunting after extremes merely for the sake of introducing them. But they have been so often placed between two stools, that it is no wonder they should at last come to the ground.

in a more ingenious manner. How much superior is this to the oracular Saw of another learned author on Language (typified by Shakespeare in Sir Topaz\*) who, amongst much other intelligence of equal importance, tells us with a very solemn face, and ascribes it to Plato, that—"Every man that opines, must opine something: the subject of opinion therefore is not nothing." But the fairest way to Lord Monboddo is to give you the whole passage.

"It was not therefore without reason that Plato said that the subject of opinion was neither the  $\tau o$  or, or the thing itself, nor was it the  $\tau o$   $\mu \eta$  or, or nothing; but something betwixt these two. This may appear at first sight a little mysterious, and difficult to be understood; but, like other things of that kind in Plato, when examined to the bottom, it has a very clear meaning, and ex-

<sup>\* &</sup>quot;As the old Hermit of Prague, that never saw pen and ink, very wittily said to a niece of king Gorboduc,—That that is, is: So I being Master Parson, am Master Parson. For what is that, but that? And is, but is?"

Twelfth Night, act 4. scene 3.

John Lily's Sir Tophas monboddizes in the same manner.

<sup>&</sup>quot;Sir Tophas. Doest thou not know what a poet is? Epiton. No.

Sir Tophas. Why, foole, a poet is as much as one should say—a poet."

Endimion, act 1. scene 3.

plains the nature of opinion very well\*: FOR, as he says, Every man that opines, must opine something; the subject of opinion therefore is not nothing. At the same time it is not the thing itself, but something betwixt the two †." His Lordship, you see, has explained it

\* Lucinde. Qu'est-ce que c'est que ce galimatias?

Frontin. Ce galimatias! Vous n'y comprenez donc rien?

Lucinde. Non, en verité.

Frontin. Ma foi, ni moi non plus: je vais pourtant vous l'expliquer si vous voulez.

Lucinde. Comment m'expliquer ce que tu ne comprends pas?

Frontin. Oh! Dame, j'ai fait mes études, moi.

L'Amant de lui-meme. (Rousseau,) scene 13.

† Origin and Progress of Language, vol. 1. p. 100. "Il possede l'antiquité, comme on le peut voir par les belles remarques qu'il a faites. Sans lui nous ne sçaurions pas que dans la ville d'Athènes les enfans pleuroient quand on leur donnoit le fouet.—Nous devons cette decouverte à sa profonde erudition."

But his lordship's philosophical writings are full of information, explanations and observations of equal importance. Vol. 1. p. 136, he informs us, that—Porphyry, the greatest philosopher as well as best writer of his age, "relates that crows and magpies and parrots were taught in his time not only to imitate human speech, but to attend to what was told them and to remember it; and many of them, says he, have learned to inform against those whom they saw doing any mischief in the house.—And he himself tamed a partridge that he found somewhere about Carthage to such a degree, that it not only played and fondled with him, but answered him when he spoke to it in a voice different from that in which the partridges call one another: but

very clearly; and no doubt must have sweated much to get thus to the bottom.

But Mr. Harris has the advantage of a Simile over this gentleman: and though Similes appear with most beauty and propriety in works of imagination, they are frequently found most useful to the authors of philoso-

was so well bred, that it never made this noise but when it was spoken to. And he maintains, that all animals who have sense and memory are capable of reason: and this is not only his opinion, but that of the Pythagoreans, the greatest philosophers in my opinion that ever existed, next to the masters of their master, I mean the Egyptian priests. And besides the Pythagoreans, Plato, Aristotle, Empedocles, and Democritus, were of the same One thing cannot be denied, that their natures may be very much improved by use and instruction, by which they may be made to do things that are really wonderful and far exceeding their natural power of instinct."—So far we are obliged to the greatest of all philosophers that ever existed. And thus far the judgment of the extract can alone be called in question. for the further confirmation of this doctrine by their illustrious disciple.—"There is a man in England at present, who has practised more upon them and with greater success than any body living:"—(I suspect his Lordship means the owner of the learned Pig)—" and he says, as I am informed,"—(Ay, Right, my lord, Be cautious how you take an assertion so important as this, upon your own authority! Well, He says? What?)—"That, if they lived long enough, and pains sufficient were taken upon them,"— (Well, what then?)—" it is impossible to say to what lengths some of them might be carried."

Now if this, and such stuff as this, be Philosophy; and that too, of the greatest philosophers that ever existed; I do most

phical treatises: and have often helped them out at many a dead lift, by giving them an appearance of saying something, when indeed they had nothing to say: For Similes are in truth the bladders upon which they float; and the Grammarian sinks at once if he attempts to swim without them.

As a proof of which, let us only examine the present instance; and, dismissing the Zoophytes, see what intelligence we can draw from Mr. Harris concerning the nature of Conjunctions.

First he defines a Word to be a "sound significant"."
Then he defines Conjunctions to be words (i. e. sounds significant) "devoid of signification."—Afterwards he allows that they have—"a kind of signification."

But this kind of signification is—"obscure," (i. e. a signification unknown): something I suppose (as Chillingworth couples them) like a secret Tradition, or a silent Thunder: for it amounts to the same thing as a signification which does not signify: an obscure or un-

humbly intreat your Lordship, if you still continue obstinate to discard Mr. Locke, that I may have my *Tom Thumb* again. For this philosophy gives to my mind as much disgust, though not so much indignation, as your friend and admirer Lord Mansfield's LAW.

<sup>\*</sup> And (page 329) he defines a word to be "a voice articulate, significant by compact."

cnown signification being no signification at all. But, not contented with these inconsistencies, which to a less earned man would seem sufficient of all conscience, Mr. Harris goes further, and adds, that they are a— 'kind of middle beings"—(he must mean between signification and no signification)—" sharing the Attributes of both"—(i. e. of signification and no signification) and—" conduce to link them both"—(i. e. signification and no signification and no signification) " together."

It would have helped us a little, if Mr. Harris had here told us what that middle state is, between signification and no signification\*! What are the attributes

<sup>\*</sup> If common reason alone was not sufficient to keep Mr. Harris and Lord Monboddo from this middle state between the 70 or and the 70  $\mu\eta$  or, and between signification and no signification; they should at least have listened to what they are better acquainted with, Authority.

<sup>&</sup>quot; Όσα δε των εναντιών τοιαυτα εστιν, ώστε εν  $\mathbf{e}$ ίς πεφυχε γινεσθαι, η ων χατηγορειται, αναγχαιον αυτών  $\mathbf{f}$ ατερον  $\mathbf{f}$   $\mathbf{f}$ 

<sup>&</sup>quot;Inter affirmationem et negationem nullum medium existit."

J. C. Scaliger, lib. 5. cap. 114.

<sup>[&</sup>quot;When a man is conscious that he does no good himself, the next thing is to cause others to do some. I may claim some merit this way, in hastening this testimonial from your friends above-writing: their love to you indeed wants no spur, their ink wants no pen, their pen wants no hand, their hand wants no heart, and so forth, after the manner of Rabelais; which is

of no signification! And how signification and no signification can be linked together!

Now all this may, for aught I know, be "read and admired as long as there is any taste for fine writing in Britain\*." But with such unlearned and vulgar

betwixt some meaning and no meaning; and yet it may be said, when present thought and opportunity is wanting, their pens want ink, their hands want pens, their hearts want hands, &c. till time, place, and conveniency concur to set them a-writing, as at present, a sociable meeting, a good dinner, warm fire, and an easy situation do, to the joint labour and pleasure of this epistle.

—Humble Servant, A. POPE."

Parnell's Works.]

\* "The truly philosophical language of my worthy and learned friend Mr. Harris, the author of Hermes, a work that will be read and admired as long as there is any taste for philosophy and fine writing in Britain."

Orig. and Prog. of Language, vol. 1. p. 8.

- "But I can hardly have the same indulgence for the philosopher, especially one who pretended, like Mr. Locke, to be so attentive an observer of what passed in his own mind, and has written a whole book upon the subject.—If Mr. Locke would have taken the trouble to study what had been discovered in this matter by the antients, and had not resolved to have the merit of inventing himself a whole system of philosophy, he would have known that every material object is composed of matter and form."—Id. vol. 1. p. 38.
- "Mr. Locke wrote at a time when the old philosophy, I mean the scholastic philosophy, was generally run down and despised, but no other come in its place. In that situation, being natu-

shilosophers as Mr. Locke and his disciples, who seek sot Taste and elegance, but truth and common sense in philosophical subjects, I believe it will never pass as "perfect Example of Analysis;" nor bear away the malm for "acuteness of investigation and perspicuity of explication." For, separated from the Fine Writing, which however I can no where find in the book) thus the Conjunction explained by Mr. Harris.—A sound significant devoid of signification,

Having at the same time a kind of obscure signification;

And yet having neither signification nor no signification;

But a middle something between signification and no lignification,

Sharing the attributes both of signification and no signification;

And linking signification and no signification together.

If others, of a more elegant Taste for Fine Writing, are able to receive either pleasure or instruction from

rally an acute man, and not a bad writer, it was no wonder that his Essay met with great applause, and was thought to contain wonderful discoveries. And I must allow that I think it was difficult for any man, without the assistance of books, or of the conversation of men more learned than himself, to go further in the philosophy of mind than he has done. But now that

such truly philosophical language\*, I shall neither dispute with them nor envy them: But can only deplore the dullness of my own apprehension, who, notwithstanding the great authors quoted in Mr. Harris's treatise, and the great authors who recommend it, cannot help considering this "perfect example of analysis," as—An improved compilation of almost all the errors which Grammarians have been accumulating from the

Mr. Harris has opened to us the treasures of Greek philosophy, to consider Mr. Locke still as a standard book of philosophy, would be, to use an ancient comparison, continuing to feed on acorns after corn was discovered."—Or. and Pr. of Lang. vol. i. p. 53.

"It was the misfortune of us in the western parts of Europe, that after we had learned Greek, and got some taste of the Greek philosophy, we immediately set up as masters ourselves, and would needs be inventors in philosophy, instead of humble scholars of the ancient masters. In this way Descartes philosophized in France, Mr. Hobbes and Mr. Locke in England, and many since their time of less note. I would fain hope, if the indolence and dissipation that prevail so generally in this age would allow me to think so well of it, that Mr. Harris would put a stop to this method of philosophizing without the assistance of the antients, and revive the genuine Greek philosophy among us."—

Id. vol. 1. page 54.

\* "Clarus ob obscuram linguam magis inter inanes Quamde graveis inter Graios, qui vera requirunt. Omnia enim stolidi magis admirantur amantque Inversis quæ sub verbis latitantia cernunt:

Veraque constituunt, quæ belle tangere possunt Aures, et lepido quæ sunt fucata sonore."

Lucretius, lib. 1.640.

me of Aristotle down to our present days, of technial and learned affectation\*.

#### B.

I am afraid, my good friend, you still carry with ou your old humour in politics, though your subject s now different. You speak too sharply for Philosophy. Come, Confess the truth. Are not you against Authority, because Authority is against you? And does not your spleen to Mr. Harris arise principally from his having taken care to fortify his opinions in a manner in which, from your singularity, you cannot?

#### H.

I hope you know my disposition better. And I am persuaded that I owe your long and steady friendship to me, to the conviction which an early experience in private life afforded you, that—Neminem liberter no-

<sup>\*</sup> I must however do Mr. Harris and Dr. Lowth the justice to acknowledge, that the *Hermes* of the former has been received with universal approbation both at home and abroad; and has been quoted as undeniable authority on the subject by the learned of all countries. For which however I can easily account; not by supposing that its doctrine gave any more satisfaction to their minds who quoted it than to mine; but because, as Judges shelter their knavery by precedents, so do scholars their ignorance by authority: and when they cannot reason, it is safer and less disgraceful to repeat that nonsense at second hand, which they would be ashamed to give originally as their own.

minem, nisi ut laudem; sed nec peccata reprehenderem, nisi ut aliis prodessem.—Indeed you have borne your testimony for me in very trying situations, where few besides yourself would have ventured so much honesty. At the same time, I confess, I should disdain to handle any useful truth daintily, as if I feared lest it should sting me; and to employ a philosophical inquiry as a vehicle for interested or cowardly adulation.

I protest to you, my notions of Language were formed before I could account etymologically for any one of the words in question, and before I was in the least acquainted with the opinions of others. I addressed myself to an inquiry into their opinions with all the diffidence of conscious ignorance; and, so far from spurning authority, was disposed to admit of half an argument from a great name. So that it is not my fault, if I am forced to carry instead of following the lantern: but at all events it is better than walking in total darkness.

And yet, though I believe I differ from all the accounts which have hitherto been given of Language, I am not so much without authority as you may imagine. Mr. Harris himself and all the Grammarians whom he has, and whom (though using their words) he has not quoted, are my authorities. Their own doubts, their difficulties, their dissatisfaction, their contradictions, their obscurity on all these points are

heir difficulties vanish together. Indeed unless, with Mr. Harris, I had been repeating what others have written, it is impossible I should quote any direct auhorities for my own manner of explanation. But let

G. J. Vossii Aristarchus, lib. 3. cap. 2.

ressibus philosophiarum et scientiarum. Quæ enim in natura undata sunt, crescunt et augentur: quæ autem in opinione, vatiantur; non augentur. Itaque si istæ doctrinæ plane, instar plantæ, a stirpibus suis revulsæ non essent, sed utero naturæ adhererent, atque ab eadem alerentur, id minime eventurum fuistet quod per annos bis mille jam fieri videmus: nempe, ut scientiæ suis hæreant vestigiis, et in eodem fere statu maneant, neque augmentum aliquod memorabile sumpserint."

appellatio huic competat; cum potius testimonium sit, atque adeo testimoniorum omnium validissimum) hoc est, propria confessio auctorum quos homines nunc sequuntur. Nam et illi, qui tanta fiducia de rebus pronunciant, tamen per intervalla cum ad se redeunt, ad querimonias de naturæ subtilitate, rerum obscuritate, humani ingenii infirmitate se convertunt. Hoc vero si simpliciter fieret, alios fortasse qui sunt timidiores ab ulteriori inquisitione deterrere, alios vero qui sunt ingenio alacriori et magis fidenti ad ulteriorem progressum acuere et incitare possit. Verum non satis illis est de se confiteri, sed quicquid sibi ipsis aut magistris suis incognitum aut intactum fuerit, id extra terminos possibilis ponunt: et tanquam ex arte, cognitu aut factu

<sup>\* &</sup>quot;Profecto in Grammaticorum prope omnium commentis, que appoixos immensum extollunt, pene ouder úyes; cum paginæ ingulæ sæpe plures contineant errores, quam Sicinius ille Dentaus vulnera toto habuit corpore."

us hear Wilkins, whose industry deserved to have been better employed, and his perseverance better rewarded with discovery; let us hear what he says.

—"According to the true philosophy of speech, I cannot conceive this kind of words" (he speaks of Adverbs and Conjunctions) "to be properly a distinct part of speech, as they are commonly called. But until they can be distributed into their proper places, I have so far complied with the Grammars of instituted languages, as to place them here together."—And again,

"For the accurate effecting of this [i. e. a real character] it would be necessary that the theory itself [i. e. of language] upon which such a design were to be founded, should be exactly suited to the nature of things. But upon supposal that this theory [viz. of language] is defective, either as to the fulness or the order of it; this must needs add much perplexity to any such attempt, and render it imperfect. And that this is the case with that common theory already received, need not much be doubted."

impossibile pronunciant: Summa superbia et invidia suorum inventorum infirmitatem, in naturæ ipsius calumniam et aliorum omnium desperationem vertentes. Hinc schola Academiæ novæ, quæ Acatalepsiam ex professo tenuit, et homines ad sempiternas tenebras damnavit."—Novum Organum.

It appears evidently therefore that Wilkins (to whom Ar. Locke was much indebted) was well convinced hat all the accounts hitherto given of Language were rroneous. And in fact, the languages which are comnonly used throughout the world, are much more simple and easy, convenient and philosophical, than Wilins's scheme for a real character; or than any other cheme that has been at any other time imagined or proposed for the purpose.

Mr. Locke's dissatisfaction with all the accounts which he had seen, is too well known to need repetition.

Sanctius rescued QUOD particularly from the number of these mysterious Conjunctions, though he left ur amongst them.

And Servius, Scioppius, G. J. Vossius, Perizonius, and others, have explained and displaced many other supposed Adverbs and Conjunctions.

Skinner (though I knew it not previously) had accounted for IF before me, and in the same manner; which, though so palpable, Lye confirms and compliments. Even S. Johnson, though mistakenly, has attempted AND; and would find no difficulty with THEREFORE.

In short, there is not such a thing as a Conjunction

in Any Language, which may not, by a skilful Herald, be traced home to its own family and origin; without having recourse to contradiction and mystery with Mr. Harris: or, with Mr. Locke, cleaving open the head of man, to give it such a birth as Minerva's from the brain of Jupiter.

B.

Call you this authority in your favour,—when the full stream and current sets the other way, and only some little brook or rivulet runs with you? You know very well that all the authorities which you have alleged, except Wilkins, are upon the whole against you. For though they have explained the meaning, and traced the derivation of many Adverbs and Conjunctions; yet (except Sanctius in the particular instance of QUOD,—whose conjunctive use in Latin he too strenuously denies) they all acknowledge them still to be Adverbs or Conjunctions. It is true, they distinguish them by the title of reperta or usurpata. But they at the same time acknowledge (indeed the very distinction itself is an acknowledgment) that there are others which are real, primigenia, nativa, pura.

#### H.

True. Because there are some, of whose origin they were totally ignorant. But has any Philosopher or Grammarian ever yet told us what a real, original, native, pure Adverb or Conjunction is? or which of these

Conjunctions of Sentences are so? Whenever that is done, in any language, I may venture to promise you that I will show those likewise to be repertas and usurpatas, as well as the rest. And till then I shall take no more trouble about them. I shall only add, that though Abbreviation and corruption are always busiest with the words which are most frequently in use; yet the words most frequently used are least liable to be totally laid aside. And therefore they are often retained, -(I mean that branch of them which is most frequently used)—when most of the other words (and even the other branches of these retained words) are, by various changes and accidents, quite lost to a Language. Hence the difficulty of accounting for them. And HENCE (because only one branch of each of these declinable words is retained in a language) arises the notion of their being indeclinable; and a separate sort of words, or Part of Speech by themselves. But that they are not indeclinable, is sufficiently evident by what I have already said. For Lip, An, &c. certainly could not be called indeclinable, when all the other branches of those Verbs, of which they are the regular Imperatives, were likewise in use. And that the words IF, AN, &c. (which still retain their original signification, and are used in the very same manner and for the same purpose as formerly) should now be called indeclinable, proceeds merely from the ignorance of those who could not account for them; and who therefore, with Mr. Harris, were driven to say that they have neither meaning nor inflection: whilst notwithstanding they were still forced to acknowledge (either directly, or by giving them different titles of conditional, adversative, &c.) that they have a "kind of obscure meaning\*."

How much more candid and ingenuous would it have been, to have owned fairly that they did not understand the nature of these *Conjunctions*; and, instead of wrapping it up in mystery, to have exhorted and encouraged others to a further search!

B.

You are not the first person who has been misled by a fanciful etymology. Take heed that your derivations be not of the same ridiculous cast with theirs who deduced Constantinople from Constantine the noble,—Breeches from bear-riches,—Donna from dono,—Honour from hon and aurum,—and King Pepin from ogrest.

<sup>\* &</sup>quot;Et quelle idée est excitée dans l'esprit en entendant prononcer les particules ET, AUSSI? On voit bien que ces mots signifient une espèce de connexion; mais quelque peine qu'on se donnât à decrire cette connexion, on se serviroit d'autant d'autres mots, dont la signification seroit aussi difficile à expliquer: et voulant expliquer la signification de la particule ET, je me servirois plusieurs fois de cette même particule."

Lettres à une Princesse d'Allemagne, by Euler, letter 101. + "Then this Constantyne removed the emperyall see unto his cytye of Constantyne the noble: and there for the more partye

## H.

If I have been misled, it most certainly is not by Etymology: of which I confess myself to have been thamefully ignorant at the time when these my notions of language were first formed. Though even that pre-

the term in the semperal section in the section in the semperal section in the semperal section in the

Fabian's Chronicle, chap. 69.

" Hed. But why Breeches now?

Pha. Breeches, quasi bear-riches; when a gallant bears all his riches in his breeches."

B. Jonson, Cynthia's Revels, act 4. scene 3.

Placano i Domi il ciel; placan l'inferno.

E pur non son le Donne

Men avare che il cielo,

Piu crude che l' inferno.

Il Don, credimi, il Dono

Gran ministro d' amore, anzi tiranno

Egli è, che a suo voler impetra e spetra.

Non sai tu cio ch' Elpino,

Il saggio Elpino dicea?

Che fin colà nella primiera etade,

Quand' anco semplicetti

Non sapean favellare

Che d' un linguaggio sol la lingua e 'l core,

Allor le amanti Donne altra canzona

Non s' udivan cantar che—Dona, Dona.

Quindi l' enne addoppiando

Perchè non basta un Don, -- DONNA fu detta."

Guidobaldo de' Bonarelli.

VOL. I.

vious ignorance is now a circumstance which confirms me much in my opinion concerning these Conjunctions: For I knew not even the character of the language from which my particular proofs of the English conjunctions were to be drawn. And (notwithstanding Lord Monboddo's discouraging Sneer\*) it was general reasoning a priori, that led me to the particular instances; not particular instances to the general reasoning. This Etymology, against whose fascination

Divitias et opes, Hon lingua Hebræa vocavit: Gallica gens, AURUM-OR; indeque venit HONOR."

Mirabeau, Essai sur le Despotisme

I forget my merry author of this etymology; but it is altogether as plausible as even Menage's derivation of CHEZ from Apud.

\* "Now as I am not able from Theory merely, and a prioto form the idea of a perfect language, I have been obliged seek for it in the study of the Greek.—What men of super i Genius may do in such speculations, I cannot tell; but I knowled that ordinary men, without the study of some model of the kind, would be as unable to conceive the idea of a perfect language, as to form a high taste in other arts, such as sculpture and painting, without having seen the best works of those kinds that are to be found.—It would be doing injustice to those superior minds who have in themselves the standard of perfection is all the Arts, to judge of them by myself; but I am confident that my idea of perfection in language would have been ridicu-

<sup>&</sup>quot;On connoit le jeu de mots d'Owen, assez mauvais, mais qui renferme un grand sens:

<sup>&</sup>quot; 'Οσπερ—ήπερ—όπερ—Diaper—Napkin—Nipkin— Pipkin—Pippin-king—King Pepin."

you would have me guard myself, did not occur to me till many years after my system was settled: and it occurred to me suddenly, in this manner;—" If my reasoning concerning these conjunctions is well founded, there must then be in the original language from which the English (and so of all other languages) is derived, literally such and such words bearing precisely such and such significations."—I was the more pleased with this suggestion, because I was entirely ignorant even of the Anglo-Saxon and Gothic characters: and

lously imperfect, if I had known no other language than the modern languages of Europe."

Origin and Progress of Language, vol. 2. page 183.

Read this, Mr. Burgess, and then complain of illiberality to Lord Monboddo: who places himself ansatus in cathedra, and thus treats all other men in advance. Whoever, after his lordship, shall dare to reason on this subject a priori, must assume then, it seems,—to have in his own superior mind the standard of perfection in All the Arts!—Do you, Mr. Burgess, acquiesce to this condition? If it were possible (which I am very far from believing) that the same sentiments should pervade any considerable part of the very learned and respectable body to which you belong; I should be sorrowfully compelled to join in the exclamation,—O! aurita Arcadiæ pecora! qui, Romæ, hujus cuculi vocem veluti lusciniolæ melos, in aures admittere sustinetis! And perhaps Mr. Burgess himself may have reason hereafter to regret, that (with all his real or pretended admiration of Lord Monboddo's writings) he neglected to avail himself of the only useful lesson to be drawn from them: viz. To be at least as well bred as Porphyry's partridge; and to have forborne his noise, until he was himself spoken to.

the experiment presented to me a mean, either of disabusing myself from error (which I greatly feared); or of obtaining a confirmation sufficiently strong to encourage me to believe (what every man knowing any thing of human nature will always be very backward in believing of himself), that I had really made a discovery. For, if upon trial I should find in an unknown language precisely those very words both in sound, and signification, and application, which in my perfect ignorance I had foretold; what must I conclude, but either that some Dæmon had maliciously inspired me with the spirit of true prophecy in order the more deeply to deceive me; or that my reasoning on the nature of language was not fantastical. The event was beyond my expectation: for I instantly found, upon trial, all my predictions verified. This has made me presumptuous enough to assert it universally. Besides that I have since traced these supposed unmeaning, indeclinable Conjunctions with the same success in many other languages besides the English. And because I know that the generality of minds receive conviction more easily from a number of particular instances, than from the surer but more abstracted arguments of general proof; if a multiplicity of uncommon avocations and engagements (arising from a very peculiar situation) had not prevented me, I should long before this have found time enough from my other pursuits and from my enjoyments (amongst which idleness is not the smallest) to have shown clearly and satisfactorily the origin and

precise meaning of each of these pretended unmeaning, indeclinable Conjunctions, at least in all the dead and living languages of Europe.

B.

Men talk very safely of what they may do, and what they might have done. But, though present professions usually outweigh past proofs with the people, they have never yet passed current with philosophers. If therefore you would bring me over to your opinion, and embolden me to quit the beaten path with you, you must go much beyond the example of Henry Stephens, which was considered by Mer. Casaubon as the ne plus ultra on this subject\*, and must do what Wilkins required before he would venture to differ from the Grammars of instituted languages: that is, you must distribute all our English Conjunctions at least into their proper places. And if it should seem unreasonable in me thus to impose upon you a task which— "no man, however learned or sagacious, has yet been able to perform;"—you must thank yourself for it,

<sup>\* &</sup>quot;Henricus Stephanus (author immortalis operis, quod Thesaurus Linguæ Græcæ indigitavit) ita omnes orationis particulas (quarum quanto in omni lingua difficilior, tanto utilior observatio), omnes idiotismos excussit, eruit, explicavit, similia cum similibus comparavit, ut exemplum quidem in hoc genere aliis ad imitandum reliquerit absolutissimum; sed quod pauci sint assecuturi."—Mer. Cas. de Lingua Saxonica.

<sup>† &</sup>quot;The Particles are, among all nations, applied with so great latitude, that they are not easily reducible under any re-

and the peremptory roundness of your assertion. Besides, I do really think that after you have professed so much of all the languages of Europe, I may fairly expect you to perform a little in your own.

H.

If it must be so, thus then: I say that

Ir	1	Lif		Lipan		To Give.
An	Imperatives	An	respective Verbs	Anan		To Grant.
Unless		Onler		Onleran		To Dismiss.
EKE		<b>Eac</b>		Eacan		To Add.
YET		<b>L</b> iet		Letan		To Get.
Still		Stell		Stellan		To Put.
Else		Aler		Aleran		To Dismiss.
Тно'		Đar	) ad	Darian	`	
or	ne.	or	res	or	>	To Allow.
Тноивн	are the	Dariz		Darizan	J	
Bŭr	म्ब	Bot	of their	Botan		To Boot.
Būr		Be-utan	of	Beon-utan		To Be-out.
WITHOUT		Pynð-utan		Pyndan-ut	an	To Be-out.
And		An-ad	}	Anan-ad	{	Dare conge- riem.

gular scheme of explication: this difficulty is not less, nor perhaps greater, in English than in other languages. I have laboured them with diligence, I hope with success: such at least as can be expected in a task which no man, however learned or sagacious, has yet been able to perform."

Preface to S. Johnson's Dictionary.

LEST is the past participle Lered of Leran, To Dismiss.

THAT is the Article or Pronoun Dat.

These, I apprehend, are the only Conjunctions in our language which can cause any difficulty; and it would be impertinent in me to explain such as—Be so(a). Be it. Albeit(b). Albeit so(c). Set(d).

(\*) "Set forth (quod she) and tell me how.

Shew me thy sekenes euery dele.

Madame, that can I do wele:

BE so my lyfe therto woll laste."

Gower, lib. 1. fol. 8. pag. 2. col. 1.

"For these craftes (as I finde)
A man maie do by waie of kinde:
BE so it be to good entent."

Gower, lib. 5. fol. 134. pag. 2. col. 1.

"For suche men that ben vilayns
The lawe in suche a wise ordeineth,
That what man to the lawe pleyneth,
BE so the judge stande upright,
He shall be serued of his right."

Gower, lib. 7. fol. 159. pag. 1. col. 1.

Notwithstanding. Nevertheless. Save that (\*). Saving that. Except that. Excepting that. Ba-

- "The mast to-brake, the sayle to-roofe,
  The ship upon the wawes droofe,
  Till that thei see the londes coste.
  Tho made a vowe the leste and moste
  BE so thei mighten come alonde."

  Gower, lib. 8. fol. 177. pag. 1. col. 2.
- (b) "Saturne anon, to stynten stryfe and drede,

  AL BE IT that it be agayne his kynde,

  Of all this strife he can remedy fynde."

  Chaucer, Knyghtes Tale, fol. 8. pag. 2. col. 1.
  - "The quhilk Juno nowthir lang dayis nor zeris,
    Nor nane diuyne sacrifice may appeis;
    Sche restis neuir, nor may sche leif at eis,
    ALBEIT the power and charge of Jupiter
    Resistis sche wat, and fatis war hir contrare."

    Douglas, 5th booke, pag. 154.
  - "Freynd serly not, na cause is to compleyne,
    ALBEIT thy wit grete god may not atteyne."

    Douglas, Prol. to 10th booke, pag. 309.
- (c) "Another remedy is that a man eschewe the companye of hem by whiche he douteth to be tempted: for ALBEIT 80 that the dede is wythstonde, yet is there greate temptacyon."

  Chaucer, Persons Tale, fol. 115. pag. 2. col. 2.
- "AL BE IT so that of your pride and high presumpcion and folye, ye have misborne you, yet for as mikell as I se and beholde your greate humilyte, it constrayneth me to do you grace and mercy."—Tale of Chaucer, fol. 83. pag. 1. col. 1.
  - (d) "Bot sen I am compellid the to translait, And not onlie of my curage, God wate,

TING that. If CASE(f). IN CASE(g). PUT CASE(h). SET CASE(i). I POSE(k). BECAUSE. TO WIT. FOR-

Durst I interprise sic outragious folie, Quhare I offend, the lesse reprefe serf I, And that ze knaw at quhais instance I tuke For to translate this maist excellent buke, I mene Virgillis volum maist excellent, SET this my werk full febill be of rent."

Douglas, Preface, page 4.

- "Sic plesand wordes carpand, he has forth brocht,
  SETT his mynd troublit mony greuous thocht."

  Douglas, 1st booke, pag. 19.
- "Betwix gude hope and drede in doute they stude,
  Quhither thay war lewand, or tholit extreme dede al,
  Thay ansuerit not, SET thay oft plene and cal."

  Douglas, 1st booke, pag. 19.
- "And SET it be not louable nor semely thocht
  To punys ane woman, but schamefull hir to sla,
  Na victory, but lak following alsa,
  git netheles I aucht louit to be,
  Vengeaunce to take on hir deseruis to de."

Douglas, 2d booke, pag. 58.

"Virgill is full of sentence over all quhare,
His hie knawlege he schawis, that every sorte
Of his clausis comprehend sic sentence,
Thare bene thereof, SET thou think this but sporte,
Made grete ragmentis of hie intelligence."

Douglas, Prol. to 6th booke, pag. 158.

"To name the God, that war ane manifest lee,
ls but ane God, makar of euery thing:
SET thou to Vulcane haue ful grete resembling."

Douglas, Prol. to 6th booke, pag. 161.

SEEING that (1). Foreseen that (m). Provided that. Being that. &c. Which are evident at first sight.

- "Thare suld na knicht rede but ane knichtly tale.

  Quhat forcis him the bussart on the brere?

  SET wele him semes the falcone heroner."

  Douglas, Prol. to 9th booke, pag. 271.
- "Turnus, behald on cais revoluit the day,
  And of his fre wyl sendis the perfay
  Sic auantage and oportunite,
  And SET thou wald haif askit it, quod sche,
  There was neuer ane of al the goddis ding
  Quhilk durst have the promittit sic ane thing."

Douglas, 9th booke, pag. 273.

- "SET our nature God has to him unyte,
  His godhede incommyxt remanis perfite.",

  Douglas, Prol. to 10th booke, pag. 308.
- "Angellis, scheiphardis, and kingis thy godhede kend,
  SET thou in crib betuix twa beistis was laid."

  Douglas, Prol. to 10th booke, pag. 310.
- "Drances, forsoith, quod he, euer has thou bene Large and to mekil of speche, as weil is sene, Bot not with wourdis suld the court be fyllyt, SET thou be grete tharin, and ful euill wyllit."

Douglas, 11th booke, pag. 376

" I put the cais SET the Etholianis
List not to cum in our help nor supple;
zit than the bald Messapus wele wylle."

Douglas, 11th booke, pag. 37

"With stout curage agane him wend I will,
Thocht he in proues pas the grete Achill,
Or SET in cuis sic armour he weris as he
Wrocht be the handis of God Vulcanus sle."

Douglas, 11th booke, pag.

B.

Well. Whether you are right or wrong in your onjectures concerning Conjunctions, I acknowledge

"Bot Juno tho doun from the hicht, I wys,
Of the mountane that Albane clepyt is
Now in our dayis (SET then this hillis down
Had nouther name, honour, nor renowne)
Scho did behald amyd the feildis plane."

Douglas, 12th booke, pag. 411.

"For SET we preis us fast to speike out braid, Ne voce, nor wourdis followis nocht is said."

Douglas, 12th booke, pag. 446.

"And SET that empty be my brane and dull,
I have translatit ane volume wounderfull."

Douglas, 13th booke, pag. 483.

"Fra tyme I thareto set my pen to wryte,
It was compilyt in auchtene monethis space:
SET I feil syith sic twa monethis in fere
Wrate neuir ane wourd, nor micht the volume stere."

Douglas, pag. 484.

(\*) "SAUFE onely that I crie and bidde,
I am in tristesse all amidde."

Gower, lib. 4. fol. 82. pag. 2. col. 1.

"Almoste ryght in the same wise the phisiciens answerd, SAUE that they sayden a fewe wordes more."

Tale of Chaucer, fol. 74. pag. 1. col. 2.

"Tyl she gan asken him howe Hector ferde
That was the townes wal, and Grekes yerde.
Ful wel I thanke it God, sayde Pandarus,
SAUE in his arme he hath a lytle wounde."
Chaucer, 2d booke of Troylus, fol. 164. pag. 1. col. 1.

that this is coming to the point: and is fairer than shuffling them over unnoticed, as the greater part of grammarians have done; or than repeating after others, that they are not themselves any parts of language, but

- "Behynd thame for uptaking quhare it lay
  Mony bricht armoure rychely dycht thay left,
  SAUF that Eurialus with him tursit away
  The riall trapouris, and mychty patrellis gay."

  Douglas, 9th booke, pag. 288.
- "Bot al this time I bid na mare, I wys,
  SAIF that this wensche, this vengeabil pest or traik,
  Be bet doun dede by my wound and scharp straik,"

  Douglas, 11th booke, pag. 393.
- "All the air a solemn stillness holds;

  SAVE that from yonder ivy-mantled bower

  The moping owl does to the moon complain."

Gray's Elegy.

(f) "I do not like these paper-squibs, good master, they may undo your store—I mean of credit, and fire your arsenall; IF CASE you do not in time make good those outer works, your pockets."—B. Jonson, Staple of News, act 1. scene 3.

Chaucer also uses IF CACE.

(g) "The dignite of king John wold have distroyed al Englande, therfore mokel wisedome and goodnes both, nedeth in a person, the malyce in dignite slyly to bridell, and with a good byt of arest to withdraw, IN CASE it wold praunce otherwise than it shuld."

Chaucer, Testament of Loue, 2d boke, fol. 317. p. 2. col. 1.

"Forsoith, IN CAIS the auenture of battal Had bene doutsum; wald God it war assale."

Douglas, 4th booke, pag. 121.

nly such accessaries as salt is to meat, or water to read; or that they are the mere edging or sauce of inguage; or that they are like the handles to cups, or lumes to helmets, or binding to books, or harness for

(h) "And PUT THE CAIS that I may not optene From Latyne land thaim to expell all clene, git at leist thare may fall stop or delay In sa grete materis for ane zere or tway."

Douglas, 7th booke, pag. 217.

PUT CASE, though now out of fashion, was frequently used y Chillingworth and other good authors.

"PUT THE CASE the Pope, for a reward of your service one him in writing this book, had given you the honour and leans of a cardinal, would you not have professed, that you are not merited such a reward?"

Chillingworth, chap. 4. pag. 211. § 36.

(i) "He is worthy to lose his priuylege, that misuseth the night and power that is given hym. And I SETTE CASE ye night enioyne hem that payne by right and lawe, whiche I rowe ye may not do: I saye ye might not put it to execution."

Tale of Chaucer, fol. 82. pag. 2. col. 2.

- "Yet SETTE I CASE ye have lycence for to venge you, I aye that there ben full many thinges that shall restrayne you of rengeaunce takyng."—Ibid. fol. 79. pag. 2. col. 1.
  - (\*) "Auauntour and a lyer, al is one,
    As thus. I POSE a woman graunt me
    Her loue, and sayth that other wol she none,
    And I am sworne to holden it secre,
    And after I tel it two or thre;
    I wys I am auauntour at the leest
    And lyer eke, for I breke my beheest."

    Chaucer, 3d boke of Troylus, fol. 174. pag. 1. col. 2.

horses; or that they are pegs and nails and nerves and joints, and ligaments and glue, and pitch and lime, and mortar, and so forth\*. In which kind of pretty similies

- "Sone after this, she to him gan rowne,
  And asked him if Troylus were there:
  He swore her nay, for he was out of towne,
  And sayd, Nece: I POSE that he were there
  You durst neuer haue the more feere."

  Chaucer, 3d booke of Troylus, fol. 175. pag. 2. col. 1....
- (') "It may be ordered that i i or i i i of our owne shippes dosee the sayde Frenche soldiers wafted to the coast of France = FORSEING that our sayd shippes entre no hauen there."

Queen Elizabeth to Sir W. Cecil and Dr. Wotton, Lodge's Illustrations, vol. 1. pag. 339.

(m) "Whan he made any ordinary judges, advocates or proctoures, he caused them to be openly named, requirynge the people and gyvynge them courage, if there were cause to accuse them, to prove the cryme by open wytnesse: FORESENE if they dyd not sufficiently prove it, and that it semed to be maliciouse detraction, the accusour shulde forthwith be beheaded."

Sir T. Elliott, Image of Governaunce, chap. 17.

\* "Pour quoy est-ce que Platon dit, que l'oraison est temperée de noms et de verbes?—Mais advisons que nous ne prenions autrement les paroles de Platon que comme il les a dittes: car il a dit que l'oraison estoit temperée De ces deux parties, non Par ces deux parties; que nous ne façions la faulte que feroit celuy qui calomnieroit un autre pour avoir dit, que un oignement seroit composé de cire et de galbanum, alleguant qu'il auroit obmis à dire le feu et le vase, sans lesquels on ne sçauroit mesler lesdites drogues: aussi semblablement si nous le reprenions pour autant qu'il auroit obmis à dire les conjonctions, les prepositions, et autres telles parties. Car le parler et

Philosophers and Grammarians seem to have vied with one another; and have often endeavoured to amuse their readers and cover their own ignorance, by very

l'oraison n'est composé De ces parties là, mais Par icelles, et non sans elles. Car comme celuy qui prononceroit battre, ou eure battu; ou d'ailleurs Socrates et Pythagoras, encore donperoit-il aucunement à entendre et à penser quelque chose : mais celuy qui profereroit Car ou De simplement et seulement, on ne pourroit imaginer qu'il entendist aucune chose ny aucun corps, ains s'il n'y a quelques autres paroles qui soient proferées quant et quant, elles ressembleront à des sons et des bruits vains sans aucune signification; d'autant que ny à par elles ny avec d'autres semblables, elles ne peuvent rien signifier. Mais à fiu que nous conjoignons ou meslions et assemblions tout en un, nous y adjoustons des prepositions, conjonctions, et articles, voulans en faire un corps de tout.—Comment donc pourra dire quelqu'un, ces parties-là ne servent-elles de rien à l'oraison? Quant à moy, je tiens qu'elles y servent autant comme le Sel à la viande, et l'eau à faire le Pain. Evenus souloit dire que le Feu estoit la meilleure Saulse du Monde; aussi sont ces Parties l'assaisonnement de nostre langage, ne plus ne moins que le feu et le Sel des breuvages et viandes, dont nous ne nous sçaurions passer; excepté que nostre parler n'en a pas toujours necessairement à faire : comme l'on peut dire du langage des Romains, duquel aujourd'huy tout le monde presque use; car il a osté presque toutes les prepositions excepté bien peu; et quant aux articles que l'on appelle, il n'en reçoit pas un tout seul, ains use de noms sans bordure, par maniere de dire; et ne s'en fault pas esmerveiller, attendu qu'Homere à peu de noms prepose des articles, comme si c'etoient anses à des vases qui en eussent besoign, ou des pennaches sur des morions.—Or que les Dialecticiens aient plus besoign de conjonctions, que nuls autres hommes de lettres, pour la liaison et tissure de leurs propositions, ou

learnedly disputing the propriety of the similie, instead of explaining the nature of the Conjunction.

But, pray, have you any authority for the derivation of these words? Are not all former etymologists against you?

H.

Except in 1F, and BUT (in one of its meanings), I believe they are all against me. But I am persuaded that all future etymologists, and perhaps some philosophers, will acknowledge their obligation to me. For these troublesome conjunctions, which have hitherto caused them so much mistaken and unsatisfactory labour, shall save them many an error and many a weary step in future. They shall no more expose themselves by unnatural forced conceits to derive the English and all

les disjonctions d'icelles, ne plus ne moins que les cochers ont besoign d'attelages pour atteler de front leur chevaux; ou comme Ulysses avoit besoign d'ozier en la caverne de Cyclops pour lier ses moutons; cela n'argue ni ne preuve pas que la conjonction soit autrement partie d'oraison, mais bien un outil propre à conjoindre selon qu'elle en porte nom, et a contenir et assembler non pas toutes choses, ains seulement celles qui ne sont pas simplement dites: si l'on ne vouloit dire que la Chorde ou courroye dont une balle seroit liée fust partie de la balle: ou la colle d'un papier ou d'un livre qui est collé; et les données et distributions des deniers partie du gouvernement: comme Demades disoit que les deniers que l'on distribuoit manuellement par teste à chasque citoyen d'Athenes, pour veoir les jeux, estoient la colle du gouvernement de l'estat populaire. Et quelle est la

ther languages from the Greek, or the Hebrew; or ome imaginary primæval tongue. The Particles of very language shall teach them whither to direct and here to stop their inquiries: for wherever the evident leaning and origin of the Particles of any language and be found, there is the certain source of the whole.

B.

Without a moment's reflection, every one must persive that this assertion is too general and comprehenve. The mixture which is found in all cultivated inguages; the perpetual accession of new words from fectation as well as from improvement, and the introuction of new Arts and Habits, especially in learned ations; and from other circumstances; forbid the deuction of the whole of a language from any one single ource.

onjonction qui façe de plusieurs propositions une, en les count et liant ensemble, comme le marbre fait le fer quand on le marbre lui par le feu; mais pour cela le marbre n'est pas ourtant, ny ne l'appelle lon pas partie de fer; combien que ces hoses-là qui entrent en une composition et qui sont fondues vec les drogues que l'on mesle, ont accoustumé de faire et de ouffrir ne sçay quoi de commun, composé de tous les ingreiens.—Quant aux prepositions on les peult accomparer aux emaches ou autres Ornemens que lon met au dessus les habilemens de Testes, ou bien aux bases et soubassement que lon met u dessoubs des Statues; pour ce qu'elles ne sont pas tant paries d'oraison, comme alentour des parties."

· Plutarch, Platonic Questions.—9th. Amyot.

#### H.

Most certainly. And therefore when I say the whole, I must beg to be understood with those exceptions. And, that I may not seem to contradict myself when we shall hereafter come to treat of them, I beg you likewise to remember, that I by no means include in my assertion, the Abbreviations of language: for they are always improvements superadded by language in its progress; and are often borrowed from some other more cultivated languages. Whereas the original Mother-tongue is always rude and tedious, without those advantages of Abbreviation. And were he once more in being, I should not at all doubt of being able to convince even Junius himself (who with many others could so far mistake the course and progress of speech, as to derive an uncultivated from a cultivated language) that, instead of referring the Anglo-Saxon to his favourite Greek as its original, he must seek out (and I suppose he would easily find) a Parent for the latter.

But, I beg pardon, this is rather digressing from my purpose. I have nothing to do with the learning of mere curiosity\*: nor am any further concerned with

<sup>\* &</sup>quot;Il y a un point, passé lequel les recherches ne sont plus que pour la curiosité. Ces verités ingenieuses et inutiles ressemblent à des étoiles qui, placées trop ioin de nous, ne nous donnent point de clarté."

Voltaire, Sur la Societé Royale et sur les Academies.

tymology, than as it may serve to get rid of the false hilosophy received concerning language and the human understanding. If you please, therefore, I will turn to the Conjunctions I have derived; and, if you link it worth the while, we will examine the conjectors of other persons concerning them; and see where I have not something better than the authorities on ask after in my favour.

B.

I should be glad you would do so.

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# ЕПЕА ПТЕРОЕНТА,

&c.

#### CHAPTER VIII.

ETYMOLOGY OF THE ENGLISH CONJUNCTIONS.

IF.

H.

IF and AN may be used mutually and indifferently to supply each other's place.

Besides having Skinner's authority for 17, I suppose that the meaning and derivation of this *principal* supporter of the *Tripod of Truth\**, are so very clear, sim-

Εν δε Διαλεκτική δη που μεγιστην εχει δυναμιν ό συναπτικος ούτοσι συνδεσμος, άτε δη το λογικατατον σχηματιζαν αξιαμα.—Το γαρ τεκνικον και λογικον, ώσπες ειρηται, γνωσις ακολουθιας, την δε προσληψιν ή αισθησις τα λογα διδασιν. όθεν ει και αισχρον ειπειν, ουκ αποτρεψομαι τουτο ειναι τον της αληθειας τριποδα τον λογον, όν την του λεγοντος προς το προηγουμενον ακολουθιαν θεμενος, ειτα προσλαδαν την ύπαςξιν, επαγει το συμπερασμα της αποδείξεως. Τον ουν Πυθιον ει δη μουσικη τε ήδεται, και κυκναν φαναις και κιθαρας ψοφοις, τι θαυμαστον εστι Διαλεκτικής φιλια τουτο ασπαζεσθαι του λογου το μερος και αγαπαν, ώ μαλιστα και πλειστα προσχρωμενους όρα τους φιλοσοφους.

<sup>\*</sup> See Plutarch Περι του ΕΙ του εν Δελφοις.

ple, and universally allowed, as to need no further discours about them.

Skinner says - "If (in agro Linc. Gif) ab A.S. Lip, si. Hoc a verbo Lipan, dare, q. d. Dato."

Lye, in his edition of Junius, says—" Haud inscite Skinnerus, qui deduxit ab A.S. Erran, dare, q.d. Dato."

GIF is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. G. Douglas almost always uses Gif: once or twice only he has used. If; once he uses GEWE, and once GIFFIS, and sometimes IN CASE and IN CAIS for GIF.

- "GIF luf be vertew, than is it leful thing;
  GIF it be vice, it is zour undoing."

  Douglas, Prol. to 4th boke, at pag. 9
- "Thocht sum wald swere, that I the text have waryit,
  Or that I have this volume quite myscaryit,
  Or threpe planelie, I come never nere hand it,
  Or that the werk is werst that ever I fand it,
  Or zit GEWE Virgil stude wele before,
  As now war tyme to schift the werst over skore."

That in zour awin ane ferrye bot can not se,
And do to me, as ze wald be done to;
Now hark schirris, there is na mare ado:
Quha list attend, GYFFIS audience and draw nere ...

Douglas, Preface, pag. 12.

Douglas, Preface, pag. 31.

<sup>\* [</sup>In this instance, however, it is plain that GIFFIS is such used conjunctively.—ED.]

Chaucer commonly uses if; but sometimes yeue, and yr.

That I mote beare in all the haste I may;
YEUE ye woll ought unto your sonne the kyng,
I am your seruaunt bothe nyght and day."

Chaucer, Man of Lawes tale, fol, 22, pag. 1. col. 2.

"And therfore he of full auisement
Nolde neuer write in non of his sermons
Of suche unkynde abhominacions,

Ne I ne wol non reherce, YEF that I may."

Chaucer, Man of Lawes prologue, fol. 18. pag. 2. col. 1.

"She was so charytable and so pytous
She wolde wepe YF that she sawe a mous
Caught in a trappe, if it were deed or bledde."

Prol. to Canterbury Tales. Prioresse.

And it is to be observed that in Chaucer and in other d writers, the verb to GIVE suffers the same variations the manner of writing and pronouncing it, whether ed conjunctively or otherwise: as does also the Noun rived from it.

"And after on the daunce went
Largesse, that set al her entent
For to ben honorable and free,
Of Alexanders kynne was she,
Her most joye was ywis
Whan that she YAFE, and sayd: Haue this.
Not Auarice the foule caytyfe
Was halfe to grype so ententyfe
As Largesse is to YRUE and spende,
And God alway ynowe her sende,

So that the more she YAUE awaye.
The more ywis she had alwaye:
Great loos hath Largesse, and great prise,
For both wyse folke and unwyse
Were wholy to her bandon brought,
So wel with YEFTES hath she wrought."

Chaucer, Romaunt of the Rose, fol. 125. p. 2. c. 1.

"A wyfe is Goddes YEFTE verely;
Al other maner YEFTES hardely
As londes, rentes, pasture, or commune,
Or mouables, all ben YEFTES of fortune
That passen, as a shadowe on a wall;
But dred nat, YF playnly speke I shall,
A wyfe wol laste and in thyn house endure
Wel lenger than the lyst parauenture."

Chaucer, Marchauntes tale, fol. 28. pag. 2. col. 2.

"FORGIFF me, Virgill, GIF I thee offend."

Douglas, Preface, pag. 11.

"GIF us thy ansueir, quharon we sal depend."

Douglas, 3d booke, pag. 70.

"And suffir Tyrianis, and all Liby land Be GIF in dowry to thy son in hand."

Douglas, 4th booke, pag. 103.

"In the mene tyme, of the nycht wache the cure We GIF Messapus."

Douglas, 9th booke, pag. 280.

In Henry the VIIth's will, dated 1509, you will also find YEVE used where we now employ GIVE; and in the time of Queen Elizabeth it was written in the same manner.

"YEOVEN under our signet."

Lodge's Illustrations. The Queen to Sir W. Cecil and Dr. Wotton, vol. 1. pag. 343.

'YEVEN under our seale of our order, the first day of April 36, the eight year of our reign."

Lodge's Illustrations. Quene Elizabeth to the Erle of Sherowsbury, vol. 1. pag. 362.

GIN\* is often used in our Northern counties and by Scotch, as we use IF or AN: which they do with ual propriety and as little corruption: for GIN is no ner than the participle Given, Gi'en, Gi'n. (As they to use Gie for Give, and Gien for Given, when they not used conjunctively.) And Hoc dato is of equal njunctive value in a sentence with Da hoc.

"Then wi' his spear he turn'd hir owre,
O GIN hir face was wan!
He turn'd her owre and owre again,
O GIN hir skin was whyte."

Percy's Reliques, vol. i. Edom o'Gordon. .

Even our Londoners often pronounce Give and Given the same manner: As,

- " Gi' me your hand."
- "I have Gin it him well,"

So Wycherly, Love in a Wood, act 5.

"If my daughter there should have done so, I wou'd not ave gi'n her a groat."

### AN.

I do not know that AN has been attempted by any ne, except S. Johnson: and, from the judicious di-

<sup>\*</sup> Ray says—" Gin, Gif, in the old Saxon is Gif; from whence the word If is made per aphæresin literæ G. Gif, from the verb Giran, dare; and is as much as Dato."

stinction he has made between Junius and Skinner\*, I am persuaded that he will be the first person to relinquish his own conjecture†: especially when he notices his own self-contradiction: for after having (under the article AN) told us that "AN is a contraction of And if;" and given the following instance,

The clerk will ne'er wear hair on's face that had it.

He will AN'IF he live to be a man—"

he very truly (under the article AND) says—" In And if, the And is redundant; and is omitted by all later writers. As

An'IF thou seest my boy, bid him make haste."

The author of Criticisms on the Diversions of Pur-

<sup>\* &</sup>quot;Junius appears to have excelled in extent of learning, and Skinner in rectitude of understanding. Junius was accurately skilled in all the northern languages; Skinner probably examined the antient and remoter dialects only by occasional inspection into dictionaries: But the learning of Junius is often of no other use than to show him a track by which he may deviate from his purpose; to which Skinner always presses forward by the shortest way. Skinner is often ignorant, but never ridiculous: Junius is always full of knowledge; but his variety distracts his judgment, and his learning is very frequently disgraced by his absurdities."—Preface to Dictionary.

<sup>†</sup> Immediately after the publication of my letter to Mr. Dunning, I was informed by Mr. S. (an intimate friend of Dr. Johnson) that I was not mistaken in this opinion; Dr. Johnson having declared, that if he lived to give a new edition of his Dictionary, he should certainly adopt my derivations.

"," who publishes under the feigned name of Cas-NDER, (I suppose, because he was born in the island Cadsan, in Dutch Flanders) and who is a Teacher d Preacher in the City of Norwich, thus elegantly ruses his readers. Pages 36, 37, 38.

"I have known a public speaker who would now d then take a survey of his audience, and call out he espied any drooping noddles or falling jaws)—rethren, I will tell you a story.—As I think this an cellent method of rousing the attention of a reader hearer, for ever inclined to grow drowsy when the bject is so, I shall not scruple to make use of it upon is occasion.

"It is well known that the Boors in Friesland, one I the United Provinces, have so far retained ancient ustoms, as to be, in dress, language, and manners, ractly the same people which they were five hundred ears ago; a circumstance that induced Junius the son pay them a visit, and to pass a few months among hem. In a tour I made to that country some years go, I was at a gentleman's house, from which I made requent excursions into the inner part of the province. In one of these I was obliged to take the first sheltering place in my way, being overtaken by a violent shower. It was a farm house, where I saw several

<sup>\* [</sup>The late Rev. John Bruckner, for many years the much steemed minister of the Dutch and Walloon or French churches m Norwich.—ED.]

children: and I shall never forget the speech which one of them, an overgrown babe, made to his mother. He was standing at her breast; and after he had done with one, I heard him say to her,—Trientjen, yan my t'oor.—i. e. Kate, give me t'other.—I little thought at the time, I should have so good an opportunity of making use of the story as I have at present."

This story of the babe, he says, is certainly in my favour. I think it is decisively.

But the Critic proceeds—" But we should not fancy that words exist, or must have existed, because, having adopted a certain method of finding out origins, we cannot possibly do without them. I have been looking out with some anxiety for the Anglo-Saxon verb Anan, but can get very little information about it. I find, indeed, in King Alfred's Will the following article:—AEpirt ic an Eadpande minum eldna runa.— First I give to Edward my eldest son,—And from the expression Ic an, it should seem as if there really existed such a verb in the Anglo-Saxon as Anan. as this is the only sign of life it has given, as one may say, for these thousand years, I am inclined to look upon that sign as being rather equivocal, and suspect that the true reading of the Will is, not Ic an, but Ic un, from Unnan, cedere, concedere; this last verb being common in the Anglo-Saxon, and nothing more easy than to mistake an u for an a, in that language, as well as in English. However, as I have not seen hitherto

manuscript, on whose authority I can ground the tness of my conjecture, I do not give it you as any ng certain; and if you persist in giving the preferee to the old reading, the story of the babe is cernly in your favour; for there is as little difference tween An and Yan, as between Un and An. With it will remain a matter of doubt, whether there ever isted such a verb as Anan, the same in signification, d yet different in origin, with Giran. It is by no eans probable, that a people, who had hardly a convence for one idea in a thousand, should have proved two such noble conveyances for one single idea. his is a piece of luxury, which even the most civilized ations seldom allow themselves\*."

To this I answer, that Anan, Annan, and Unnan, are ll one and the same word differently spelled (as alsost all the Anglo-Saxon and old English words are) ecause differently pronounced.

But "he has been looking for Anan, he says, with ome anxiety, and can get very little information about t." If he looks so carelessly when he is anxious, we may pretty well guess with how much accuracy he looks so other occasions. I will relieve his anxiety. I

<sup>\*</sup> Reprehensor audaculus verborum—qui perpauca eademque a vulgo protrita legerat, habebatque nonnullas disciplinæ grammaticæ inauditiunculas, partim rudes inchoatasque, partim non probas; easque quasi pulverem ob oculos, quum adortus quemque fuerat, adspergebat;—neque rationem verbum hoc, inquit, neque auctoritatem habet.

know he has Lye's collection of Anglo-Saxon words before him; (for he quotes it in his 66th page) let him put on his spectacles and open the book: he will there find Anan, and Annan, with references to places where they are used. And if, after that, he should still continue anxious, I will furnish him with more.

"Nothing, he says, is more easy than to mistake an u for an a, in that language, as well as in the English."
—It is not so easy to mistake the Anglo-Saxon character U for A, or u for a; as it is to mistake the written English character u for a.

It is not true that any people are now, or ever were, in the condition he represents the Anglo-Saxons; viz. of having "hardly a conveyance for one idea in a thousand;" unless he means to include in his expression, of one idea, each man's particular perception. No. Cheer up, Cassander: your lot is not peculiar to yourself: for the people who have the poorest and scantiest language, have yet always many more words than ideas. And I leave the reader to judge whether to have two words for one idea, be "a piece of luxury which even the most civilized nation seldom allows itself."

## UNLESS.

Skinner says—" Unless, nisi, præter, præterquam, q. d. One-less, i.e. uno dempto seu excepto: vel potius ab Onlegan, dimittere, liberare, q. d. Hoc dimisso."

It is extraordinary, after his judicious derivation of that Skinner should have been at a loss about that UNLESS; especially as he had it in a manner before n: For Onley, dimitte, was surely more obvious and mediate than Onleyeo, dimisso.—As for One-less, uno dempto seu excepto, it is too poor to deserve tice.

So low down as in the reign of Queen Elizabeth, is conjunction was sometimes written Oneles and nelesse. And this way of spelling it, which should ther have directed Skinner to its true etymology, ight perhaps contribute to mislead him to the childish njecture of One less, uno dempto.—But in other places is written purely onles: and sometimes onlesse.

Thus, in the Trial of Sir John Oldcastle, An. 1413, "It was not possible for them to make whole Christes cote ithout seme, ONLESSE certeyn great men were brought out of se way."

So Thomas Lupset, in the early part of Henry the IIIIth's reign;

- "But alway, sister, remembre that charitie is not perfect INLES that it be burninge."—Treatise of Charitie, pag. 8.
- "This peticion cannot take effect ONLES man be made like mangel."—Ibid. pag. 66.
  - "Fayth cannot be perfect, ONLES there be good workes."

    A compendious Treatise teachynge the Waye of Diynge well, pag. 160.

"The more shamfully that men for the most parte scare to die, the greater profe there is, that such extreme poyntes of scare against all shame shuld not in so many dayly appere, whan death approcheth, ONLES bi natur some just scare were of the same."

Ibid. pag. 166.

In other places Lupset spells it oneles and onlesse.

So in The Image of Governance by Sir T. Elliott, 1541,

- "Men do feare to approche unto their soverayne Lorde, ONELES they be called."
- "This noble empire is lyke to falle into extreme ruyne and perpetuall infamye, ONELESSE your moste excellent wysedomes wyll dilygently and constantly prepare yourselfes to the certayne remedy."

So in—A Necessary Doctrine and Erudition for any Christen Man, set furthe by the Kynges Majestie of Englande. 1543.

- "ONLES ye beleve, ye shall not understande."
- "No man shall be crowned, ONLES he lawfully fight."
- "Neyther is it possible for any man, ONELESSE this holy spirite shall first illumine his hart."
- "True honour shall be given to none, ONELES he be worthy."
- "Who can have true penance, ONLES he believe stedfastly; that God is?"
- "Who so ever doth forsake his lawful wyfe, ONELES it be for adultery, commytteth adulterye in so doynge."

- "They be bound so to do, ONLES they se reasonable cause the contrary."
- "The soule waxeth feble, ONLESSE the same be cherished."
- "In vayne, ONLESSE there were some facultie."
- " It cannot begynne, ONELESSE by the grace of God."

So in the "Supplication to King Henry VIII." by sarnes.

"I shall come to the councell when soever I bee called, NLES I be lawfully let."

So in the "Declaration against Joye" by Gardiner, Bishop of Winchester.

- "No man commeth to me, ONLESSE my father draweth sym."
- "Can any man further replye to this carpenter, ONLES a nan wolde saye, that the carpenter was also after the these hymelse?"
  - " For ye fondely improve \* a conclusion which myght stande

"A wonderful thyng, that this shoulde be cryed lawful in their cathedrall church with ryngyng, syngynge, and sensynge, and in their yelde halle condemned for felony and treason. Ther did they worshyp it in their scarlet gownes with cappe in hande, and

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<sup>\*</sup> To improve (i. e. to censure, to impeach, to blame, to reprove). A word perpetually used by the authors about Shake-speare's time, and especially in religious controversy.—"Whereas he hath spoken it by his own mouth, that it is not good for man to be alone, they have improved that doctrine and taughte the contrarye."—The Actes of English Votaries by Ihon Bale. Dedicated to Edward the 6th. 1550.

and be true, with your fonde paradox of only fayth justifieth, ONLESSE in teaching ye wyl so handel the matter, as, &c.

- "We cannot love God, ONLES he prepareth our harte and geve us that grace; no more can we beleve God, ONLESSE he giveth us the gift of belefe."
- "In every kynde the female is commonly barren, ONLESSE it conceyveth of the male; so is concupyscence barren and voyde of synne, ONLESSE it conceyve of man the agreymente of his free wyll."
- "We may not properly saye we apprehend justification by fayth, ONLESSE we wolde call the promisse of God, &c."
- "Such other pevisshe wordes as men be encombred to heare, ONLES they wolde make Goddes worde the matter of the Devylles strife."
  - "Who can wake out of synne, WITHOUT God call him; and

here they improved it with scornes and with mockes, grennyng upon her lyke termagauntes in a playe."

Actes of English Votaries.

The word is taken by us from the French, who used it and still continue to use it in the same meaning.—" Elles croient que le corps et le sang sont vraiment distribués à ceux qui mangent; et improuvent ceux qui enseignent le contraire."

Bossuet des Variat. des Eglises Prot.

"Ils sont indignes de jamais comprendre ces sortes de beautés, et sont condamnez au malheur de les *improuver*, et d'être *im*prouvez aussi des gens d'esprit."

Lettres de Bussy Rabutin, tom. 4, pag. 278.

"La bourgeoisie de Geneve a droit de faire des representations dans toutes les occasions où elle croit les loix lésées, et où elle improuve la conduite de ses magistrats."

Rousseau, vol. 2, pag. 440.

NLESSE God hath given eares to heare this voyce of God. How any man beyng lame with synne, able to take up his couche nd walke, ONLESSE God sayeth, &c."

So in the "Answeare to Fekenham touchinge the Ithe of the Supremacy," by Horne, Bishop of Winhester.

- "I coulde not choose, ONELES I woulde shawe myselfe vermuch unkinde unto my native countrey, but take penne in ande and shape him a ful and plaine answeare, without any uriositie."
- "The election of the pope made by the clergie and people n those daies, was but a vaine thing, ONLES the emperour or is lieutenant had confirmed the same."
- "The pope would not consecrate the elect bishop, ONLES se had first licence therto of the emperour."

Memoires du Baron de Tott, tom. 2, pag. 123.

"Arrêtons-nous sur les inculpations faites à Roland dans cette acte d'accusation, qui sera la honte du siecle et du peuple qui a pu, ou l'approuver, ou ne pas hautement l'improuver."

Observations par Amar.

The expression in Hamlet (act 1, sc. 1.)—"Of unimproved mettle hot and full"—ought not to have given Shakespeare's commentators any trouble: for unimproved means unimpeached; though Warburton thinks it means "unrefined;" Edwards, "unproved;" and Johnson (with the approbation of Malone) "not regulated nor guided by knowledge or experience:" and in his Dictionary he explains it to be "not taught, not meliorated by instruction."

<sup>&</sup>quot;Je ne pouvois en effet me dissimuler qu'en improuvant les travaux qu'on venoit de faire; ceux qui les avoient ordonnés en rejetteroient le blame sur les deux architectes."

- "No prince, no not the emperour himselfe should be present in the councell with the cleargie, ONLES it were when the principall pointes of faith were treated of."
- "He sweareth the Romaines that they shall never after be present at the election of any pope, ONLES they be compelled thereunto by the emperour."
- "Who maketh no mencion of any priest there present, as you untruely report, ONLES ye will thinke he meant the order, whan he named the faction of the Pharisees."
- "So that none should be consecrate, ONLESSE he were commended and investured bishop of the kinge."
- "And further to commaunde the newe electe pope to forsake that dignitie unlawfully come by, ONLESSE they woulde make a reasonable satisfaction."
- "That the pope mighte sende into his dominions no legate, ONLESSE the kinge shoulde sende for him."
- "What man, ONLESSE he be not well in his wittes, will say that, &c."
- "To exercise this kinde of jurisdiction, neither kinges nor civill magistrates may take uppon him, ONLESSE he be lawfully called."
- "That from hencesoorth none shoulde be pope, ONELESSE he were created by the consent of the emperour."
- "Ye cannot finde so muche as the bare title of one of them, ONELESSE it be of a bishoppe."

So in the "Whetstone of Witte," by Robert Recorde, 1557.

"I see moare menne to acknowledge the benefite of nomber, then I can espie willyng to studie to attaine the benefites of it. Many praise it, but fewe dooe greatly practise it; ONLESSE it bee for the vulgare practice concernyng Merchaundes trade."

"Yet is it not accepted as a like flatte, ONLES it be referred some other square nomber."

I believe that William Tyndall, our immortal and matchless translator of the Bible, was one of the first who wrote this word with an u; and, by the importance and merit of his works, gave course to this coruption in the language\*.

"The scripture was geven, that we may applye the medicine of the scripture, every man to his own sores, UNLESSE then we extend to be idle disputers and braulers about vaine wordes, ever mawyng upon the bitter barke without, and never attayning anto the sweete pith within, &c." Prol. before the 5 b. of Moses.

"My thoughts have no veines, and yet UNLES they be let blood I shall perish."—Endimion. By John Lilly, act 1. sc. 1.

"His frendes thought his learning theire sufficient (UNLES he should proceed Doctor and professe some one studie or science.")

Lord Burley's Life in Peck's Desiderata Euriosa, vol. 1. pag. 4.

That you Unlace your reputation thus,
And spend your rich opinion for the name
Of a night brawler?"

In a note on this passage S. Johnson says—"Slacken or loosen. Put in danger of dropping; or, perhaps, strip of its ornaments." And in his Dictionary he says,—"To make loose; to put in danger of being lost.—Not in use." But he gives no reason whatever for this interpretation. I believe that Unless in this passage means—"You UNLESS or ONLES your reputation," from the same verb Onlegan.

<sup>\*</sup> Shakespeare, in Othello, act 2, sc. 13, writes,

"No man's cattell shall be questioned as the companies, UNLES such as have been entrusted with them or have disposed of them without order."

Articles signed and sealed by the Commissioners of the Councill of State for the Commonwealth of England the twelveth day of March. 1651.

I do not know that Onler is employed conjunctively by the Anglo-Saxon writers, as we use Unless; (though I have no doubt that it was so used in discourse;) but instead of it, they frequently employ nymbe or nembe: (which is evidently the Imperative nym or nem of nyman or neman, to which is subjoined be, i. e. That\*.) And nymbe—Take away that,—may very well supply the place of—Onler (be expressed or understood)—Dismiss that.

Les, the Imperative of Leran (which has the same meaning as Onleran), is likewise used sometimes by old writers instead of UNLESS.

"And thus I am constrenit, als nere as I may,
To hald his verse, and go nane uthir way;
LES sum historie, subtell worde, or ryme,
Causis me mak degressioun sum tyme."

G. Douglas. Preface.

Gif he

Commyttis any tressoun, suld he not de; LES than his prince of grete humanite Perdoun his fault for his long trew service."

G. D. Prol. to 10th book.

<sup>\*</sup> It is too singular to be left unnoticed, that the ancient Romans used Nemut, instead of Nisi. For which Festus cites Cato de Potestate Trib.; but the passage is lost.

"Sterff the behuffis, LES than thou war unkynd As for to leif thy brothir desolate."

G. D. Eneud, 10th book.

In the same manner it is used throughout Ben lonson.

- " LESS learn'd Trebatius Censure disagree."—Poetaster.
- "First hear me—Not a syllable, LESS you take."

  Alchymist, act 3. scene 5.
- "There for ever to remain LESS they could the knot unstrain."—Masque.
- "To tell you true, 'tis too good for you,
  LESS you had grace to follow it."—Barthol. Fair.
- "But will not bide there, LESS yourself do bring him."

  Sad Shepherd\*.
- "You must no more aim at those easie accesses, LESS you can do't in air."

Beaumont and Fletcher. Beggars Bush, act 5, sc. 2.

The two following lines of Chaucer in the Reve's Tale, in Wyllyam Thynne's edition,

"And when the horse was lose, he gan to gon Towarde the fen, there wylde mares rynne" are thus printed in Mr. Tyrwhit's edition,

> "And whan the hors was laus, he gan to gon Toward the fen, ther wilde mares renne."

I am to suppose that Mr. Tyrwhit is justified for this reading

<sup>\*</sup> It is this same Imperative LES, placed at the end of nouns and coalescing with them, which has given to our language such adjectives as hopeless, restless, deathless, motionless, &c. i. e. Dismiss hope, rest, death, motion, &c.

You will please to observe that all the languages which have a correspondent conjunction to *Unless*, as well as the manner in which its place is supplied in the languages which have not a conjunction correspondent to it, all strongly justify my derivation. The Greek E.  $\mu\eta$ . The Latin Nisi. The Italian Se non. The Spanish Sino. The French Si non. All mean Be it

by some manuscript; and that it was not altered by himself merely for the sake of introducing "Laus, Island. and the Consuetud. de Beverley," into his Glossary.

"LAUS (says Mr. Tyrwhit) adj. Sax. Loose. 4062. Laus, Island. Solutus. This is the true original of that termination of adjectives so frequent in our language, in les or less. Consuetud. Beverley. M.S. Harl. 560.—Hujus sacrilegii emenda non erat determinata, sed dicebatur ab Anglis Botalaus, i. e. sine emenda.—So Chaucer uses Boteles, and other words of the same form; as Detteles, Drinkeles, Gilteles, &c."

I think, however, there will be very little doubt concerning this derivation, when it is observed that we say indifferently either steep-less, or without-sleep, &c. i. e. Dismiss sleep or Beout sleep, &c. And had not these words les and without been thus convertible, Shakespeare would have lost a pun.—"Thrice have I sent him (says Glendower) weather-beaten home, and bootless back." "Home without boots (replies Hotspur) and in foul weather too! How scapes he agues in the Devil's name?" So, for those words where we have not by habit made the coalescence, as the Danish Folkelös and Halelös, &c. we say in English Without people, Without a tail, &c. But any one may, if he pleases, add the termination less to any noun: and though it should be unusual, and heard for the first time, it will be perfectly understood. Between Wimborn-minster and Cranbourn in Dor-

not. And in the same manner do we sometimes supply its place in English either by But, Without, Be it not, But if, &c.

"Without profane tongues thou canst never rise, Nor be upholden, Be it not with lies."

M. Drayton. Leg. of R. D. of Normandy.

"That never was there garden of such pryse, BUT YF it were the very paradyse."

Frankeleyn's Tale.

setshire, there is a wood called Harley: and the people in that country have a saying perfectly intelligible to every English ear.—"When Harley is hare-less, Cranbourn whore-less and Wimborn poor-less, the world will be at an end." And it is observable that in all the northern languages, the termination of this adjective in each language varies just as the correspondent verb, whose imperative it is, varies in that language.

Termination.		Infin. of the Verb.
Goth	. λλης	. Alnsgan
A.S	. Lear	. Leoran
Dutch	Loos	. Lossen
German	. Los	. Lösen
Danish	Lös	. Löser
Swedish	. Los	. Losa.

I must be permitted here to say, that I sincerely lament the principle on which Mr. Tyrwhit proceeded in his edition of Chaucer's tales. Had he given invariably the text of that manuscript which he judged to be the oldest, and thrown to the bottom the variorum readings with their authority; the obligation of his readers (at least of such as myself) would indeed have been very great to him: and his industry, care, and fidelity would then have been much more useful to inquirers, than any still which he has shown in etymology or the northern languages, were it even much greater than it appears to me to have been.

"That knighte he is a foul Paynim,
And large of limb and bone;
And But if heaven may be thy speede,
Thy life it is but gone."

Sir Cauline. Percy's Reliques.

Though it certainly is not worth the while, I am tempted here to observe the gross mistake Mr. Harris has made in the *Force* of this word; which he calls an "Adequate Preventive."

His example is—

- "Troy will be taken, UNLESS the Palladium be preserved."
- "That is (says Mr. Harris) This alone is sufficient to preserve it."—According to the oracle, so indeed it might be; but the word UNLESS has no such force.

Let us try another instance.

"England will be enslaved UNLESS the House of Commons continues a part of the Legislature."

Now, I ask, is this alone sufficient to preserve it? We who live in these times, know but too well that this very house may be made the instrument of a tyranny as odious and (perhaps) more lasting than that of the Stuarts. I am afraid Mr. Harris's adequate Preventive will not save us. For, though it is most cruel and unnatural; yet we know by woful experience that the Kid may be seethed in the mother's milk, which providence appointed for its nourishment; and the

liberties of this country be destroyed by that very part of the Legislature, which was most especially appointed for their security.

An instance has been already given where IF is used as a preposition. In the following passage of Dryden, unless is also used as a preposition;

"The commendation of Adversaries is the greatest triumph of a writer; because it never comes UNLESS extorted."

#### EKE.

Junius says,—" Eak, etiam. Goth. Ank. A.S. Eac. Al. Auch. D. Og. B. Ook. Viderentur esse ex inverso za; sed rectius petas ex proxime sequenti Ank An (Isl. Auka). A.S. Eacan. Ecan. Ican. Al. Auchon. D. Oge. B. Oecken. Eacan vero, vel Auchon, sunt ab auzen vel aezen, addere, adjicere. augere."

Skinner says—" EKE. ab A.S. Eac. Geac. Belg. Oock. Teut. Auch. Fr.Th. Ouch. Dan. Oc. etiam."

Skinner then proceeds to the verb,

"To Eke, ab A.S. Eacan. Leican. lecan. augere, adjicere. Fr. Jun. suo more, deflectit. a Gr. augere. Mallem ab Eac, iterum, quod vide: quod enim augetur, secundum partes suas quasi iteratur et de novo fit."

In this place Skinner does not seem to enjoy his usual superiority of judgment over Junius. And it is

very strange that he should chuse here to derive the verb Eacan from the conjunction Eac (that is, from its own imperative); rather than the conjunction (that is, the imperative) from the verb. His judgment was more awake when he derived if or GIF from Lipan, and not Lipan from Lip; which yet, according to his present method, he should have done.

Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction; that in each language, where this imperative is used conjunctively, the conjunction varies just as the verb does.

In Danish the conjunction is og, and the verb öger.

In Swedish the conjunction is och, and the verb oka.

In Dutch the conjunction is ook, from the verb oecken.

In German the conjunction is auch, from the verb auchon.

In Gothic the conjunction is Ank, and the verb AnkAn.

As in English the conjunction is Eke or Eak, from the verb Eacan.

## YET. STILL.

I put the conjunctions YET and STILL here together; because (like If and An) they may be used mutually for each other without any alteration in the meaning of the sentences: a circumstance which (though not so obviously as in these instances) happens likewise to

nome other of the conjunctions; and which is not unworthy of consideration.

According to my derivation of them both, this mutual interchange will not seem at all extraordinary: for ver (which is nothing but the imperative Let or Lyt, of Letan or Lytan, obtinere) and STILL (which is only the imperative Stell or Steall, of Stellan or Steallian\*, ponere) may very well supply each other's place, and be indifferently used for the same purpose.

ALGATE and even ALGATES, when used adversatively by Chaucer, I suppose, though so spelled, to mean no other than All-get †.

"For ALBEIT tarieng be noyful, ALGATE it is not to be reproued in yeuynge of iugement, ne in vengeaunce takyng."

Tale of Chaucer, fol. 74. pag. 2. col. 1.

"A great wave of the see cometh somtyme with so great a vyolence, that it drowneth the shyppe: and the same harme dothe sometyme the small dropes of water that entreth through a lytell creueys, in to the tymbre and in to the botome of the shyppe, yf men be so negligente that they discharge hem not by tymes. And therfore all though there be a difference be-

In German and Dutch it is .... Stellen In the Swedish .... Stålla And in the Danish .... Stiller.



<sup>\*</sup> Though this verb is no longer current in English, except as a Conjunction, yet it keeps its ground in the collateral languages.

<sup>†</sup> Skinner says, "ALGATES, semper, omnino, nihilominus, ab All & Gate, via, q.d. omnibus viis:" which explanation seems best to accord with the sense of various passages in which the word occurs.—EDIT.

twixt these two causes of drowning, ALGATES the shyppe is drowned."

The verb To get is sometimes spelled by Chaucergeate.

But I will repeat to you the derivations which others have given, and leave you to chuse between us.

Mer. Casaubon says—" Eri, adhuc, Yet."

Junius says—" Yet, adhuc. A.S. Lyt. Cymræis etwa, etto, significat, adhuc, etiam, iterum; ex ετι vel αυθις."

Skinner says—"YET, ab A.S. Let, Leta, adhuc, modo. Teut. Jetzt, jam, mox."

Again he says—" STILL, assidue, indesinenter, incessanter. Nescio an ab A.S. Till, addito tantum sibilo; vel a nostro et, credo, etiam A.S. As, ut, sicut, (licet apud Somnerum non occurrat) et eodem Til, usque, q. d. usque, eodem modo.

### ELSE.

This word ELSE, formerly written Alles, Alys, Alyse, Elles, Ellus, Ellis, Ells, and now Else; is, as I have said, no other than Aler or Alyr, the imperative of Aleran or Alyran, dimittere.

Mr. Warton, in his History of English Poetry, vol. 1, page 191 (without any authority, and in spite of the context, which evidently demands Else, and will not

admit of Also) has explained ALLES in the following passage by Also.

"The Soudan ther he satte in halle;
He sent his messagers faste with alle,
To hire fader the kyng.
And seyde, hou so hit ever bi falle,
That mayde he wolde clothe in palle
And spousen hire with his ryng.
And ALLES\* I swere withouten fayle
I chull hire winnen in pleye\* battayle
With mony an heih lordyng."

The meaning of which is evidently,—"Give me your daughter, ELSE I will take her by force."

It would have been nonsense to say,—"Give me your daughter, Also I will take her by force."

- "To hasten loue is thynge in veine,
  Whan that fortune is there ageine.
  To take where a man hath leue
  Good is: and ELLES he mote leue."

  Gower, lib. 2. fol. 57. pag. 1. col. 1.
- "Withouten noyse or clatteryng of belles
  Te Deum was our songe, and nothyng ELLEs."

  Chaucer, Sompners Tale, fol. 43. pag. 1. col. 1.
- "Eschame zoung virgins, and fair damycellis,
  Furth of wedlok for to disteyne zour kellis;
  Traist not all talis that wantoun wowaris tellis,
  zou to defloure purposyng, and not ELLIS."

  Douglas, Prol. to 4th boke, pag. 97.

"And, bycause the derthe of things be suche as the soldyors be not able to lyue of theyr accustomed wages, which is, by the

<sup>•</sup> elles;—pleyn: Ritson's collection.—EDIT.

day, six pence the foteman, and nine pence th' horsman; therfor we beseche your lordships to be meanes to the Queene's majestie, that order may be taken, eyther for th' encreace of they wages by the day, the foteman to eightpence, and th' horsman to twelve pence, or ELLS to allow that at the pay daise the may, by their capteins or otherwise, haue some rewarde to counteruaill the like somme."

The Council in the North to the Privy Council, 4th of Sept. 1557. Lodge's Illustrations.

N.B. "Wheat at this time was sold for four marks per quarter. Within one month after the harvest the price fell to five shillings."

"And eury man for his partie
A kyngdome hath to iustifie,
That is to sein his owne dome.
If he misrule that kyngdome,
He leseth him selfe, that is more,
Than if he loste ship and ore,
And all the worldes good with alle.
For what man that in speciall
Hath not him selfe, he hath not ELS,
No more the perles than the shels,
All is to him of o value."

Gower, lib. 8. fol. 185. pag. 2. col. 2.

"Nede has no pere,
Him behoueth serue himselfe that has no swayn,
Or ELS he is a fole, as clerkes sayn."

Chaucer, Reues Tale, fol. 16. pag. 1. col. 2.

Junius says—" Else, aliter, alias, alioqui. A.S. Eller. Al. Alles. D. Ellers."

Skinner says—"Else, ab A.S. Eller, alias, alioquin. Minshew et Dr. Thomas Hickes putant esse contrac-

tum a Lat. Alias, vel. Gr. Αλλως, nec sine verisimilitudine."

S. Johnson says—" Else, Pronoun, (Eller, Saxon) other, one besides. It is applied both to persons and things."

He says again—" Else, Adverb. 1. Otherwise. 2. Besides; except that mentioned."

#### THOUGH.

Tho', though, thah\* (or, as our country-folks more purely pronounce it, thaf, thauf, and thof) is the imperative Daf or Dafiz of the verb Dafian or Dafizan; to allow, permit, grant, yield, assent: And Dafiz becomes Thah, Though, Thoug (and Thoch, as G. Douglas and other Scotch authors write it) by a transition of the same sort, and at least as easy, as that of Hawk

See also another ballad written in the year 1307, on the death of Edward the first.

"THAH mi tonge were mad of stel,
Ant min herte yzote of bras,
The godness myht y never telle
That with kyng Edward was."

Percy's Reliques, vol. 2. p. 10.

<sup>\*</sup> See a ballad written about the year 1264, in the reign of Henry the third;

<sup>&</sup>quot;Richard THAH thou be ever trichard, Tricthen shalt thou never more."

Percy's Reliques, vol. 2. p. 2.

from Daruc. And it is remarkable, that as there were originally two ways of writing the verb, either with the guttural G (Darizan) or without it (Darian): so there still continues the same difference in writing and pronouncing the remaining imperative of this same verb, with the guttural G (Though), or without it (Tho). In English the difference is only in the characters; but the Scotch retain in their pronunciation, the guttural termination.

In the earlier Anglo-Saxon the verb is written ze apizan. In a charter of William the conqueror it is
written—ic nelle ze apian. And in a charter of Henry
the first it is also written—ic nelle ze apian. But a
charter of Henry the second has it—ic nelle ze auian.
See the Preface to Hickes's Thesaurus, pag. 15, 16.

So that we thus have a sort of proof, at what time the r was dropped from the pronunciation of Sarian; (namely, about the reign of Henry the second;) and in what manner THAFIG became THAF, and THAF became THAU or THO'.

I reckon it not a small confirmation of this etymology, that our antient writers often used All be. All be it. All had. All should. All were. All give. How be it. Set. Suppose, &c. instead of Although.

"But AL BE that he was a philosophre,
Yet had he but lytel golde in cofre."

Chaucer, Prol. to Canterb. Tales.

"Ye wote your selfe, she may not wedde two
At ones, though ye fyghten euer mo;
But one of you, ALL BE him lothe or lefe,
He mote go pype in an yue lefe."

Knyghtes Tale, fol. 5. pag. 2. col. 2.

- "ALBEIT originally the King's Bench be restrained by this Act to hold plea of any real action, yet by a mean it may; as when removed thither, &c."—Lord Coke.
  - "—I shal yeuen her sufficient answere,
    And all women after for her sake,
    That though they ben in any gylte itake,
    With face bolde they shullen hem selue excuse,
    And bere hem down that wold hem accuse;
    For lacke of answere, non of hem shull dyen;
    ALL HAD he sey a thyng with both his eyen,
    Yet shuld we women so visage it hardely,
    And wepe and swere and chyde subtelly,
    That ye shal ben as leude as gees."

    Chaucer, Marchauntes Tale, fol. 33. pag. 1. col. 2.
  - "But rede that boweth down for every blaste
    Ful lyghtly cesse wynde, it wol aryse;
    But so nyl not an oke, whan it is caste
    It nedeth me nought longe the forvyse,
    Men shal reioysen of a great emprise
    Atcheued wel, and stant withouten dout,
    AL HAUE men ben the lenger there about."

    2d boke of Troylus, fol. 170. pag. 2. col. 1.
  - "For I wol speke, and tel it the AL SHULDE I dye."

Romaunt of the Rose, fol. 152. pag. 2. col. 1.

"And I so loued him for his obeysaunce And for the trouthe that I demed in his hert, That if so were, that any thyng him smert AL WERE it neuer so lyte, and I it wyst,

Methought I felt deth at my hert twist."

Squiers Tale, fol. 27. pag. 2. col. 1.

- "ALLGYF England and Fraunce were thorow saught." Skelton.
- "The Moor, HOWBEIT that I endure him not, Is of a constant, loving, noble nature."

Othello, act 2. sc. 1.

- "No wonder was, SUPPOSE in mynde that he
  Toke her fygure so soone, and Lo now why
  The ydol of a thyng in case may be
  So depe enprynted in the fantasy
  That it deludeth the wyttes outwardly."

  Complaynt of Creseyde, fol. 204. pag. 1. col. 2.
- "In sere placis throw the ciete with thys
  The murmour rais ay mare and mare, I wys,
  And clearar wax the rumour, and the dyn,
  So that, SUPPOIS\* Anchises my faderis In
  With treis about stude secrete by the way,
  So bustuous grew the noyis and furious fray
  And ratling of thare armoure on the strete,
  Affrayit I glisnit of slepe, and sterte on fete."

  Douglas, boke 2. pag. 49.
- "Eurill (as said is) has this iouell hint,
  About his sydis it brasin, or he stynt;
  Bot all for nocht, SUPPOIS the gold dyd glete."

  Douglas, boke 9. pag. 289.

"That sche might have the copies of the pretendit writingis given in, quhilkis they have diverse tymes requirit of the Quene's

*	"QUANQUAM secreta parent	tis
	Anchisæ domus."	_

maiestie and hir counsel, SUPPOIS thay have not as zit obtenit the samin."—Mary Queen of Scots.

- N.B. In the year 1788 I saw the same use of surpose for though, in a letter written by a Scotch officer at Guernsey, to my most lamented and dear friend the late Lieutenant General James Murray. The letter in other respects was in very good and common English.
- "I feel exceedingly for Lord W. M. SUPPOSE I have not the honour of being personally acquainted with him."

I believe that the use of this word Suppose for though is still common in Scotland.

The German uses Doch; the Dutch Doch and Dog; the Danish Dog and Endog; and the Swedish Dock; as we use Though: all from the same root. The Danish employs Skiönt and Endskiöndt; and the Swedish Anskont, for Though: from the Danish verb Skiönner; and the Swedish verb Skiönja, both of which mean, to perceive, discern, imagine, conceive, suppose, understand.

As the Latin Si(if) means Be it: and Nisi and Sine (unless and without) mean Be not: so Etsi (although) means And be it\*. The other Latin Conjunctions which

<sup>\*</sup> It may not be quite needless to observe, that our conjunctions IF and THOUGH may very frequently supply each other's place, as—"THOUGH an host of men rise up against me, yet shall not my heart be afraid;" or, "IF an host of men, &c." So "THOUGH all men should forsake you, vet will not I;" or, "IF all men should forsake you, &c."

are used for Although, (as, Quam-vis, Licet, Quantum vis, Quam-libet) are so uncorrupted as to need no explanation.

Skinner barely says—"Though, ab A.S. Deah. Belg. Doch. Belg. & Teut. Doch. etsi, quamvis\*."

#### BUT.

It was this word, BUT, which Mr. Locke had chiefly in view, when he spoke of Conjunctions as marking some "Stands, Turns, Limitations, and Exceptions of the mind." And it was the corrupt use of this One word (BUT) in modern English, for Two words (BOT and BUT) originally (in the Anglo-Saxon) very different in signification, though (by repeated abbreviation and corruption) approaching in sound, which chiefly misled him.

"But (says Mr. Locke) is a Particle, none more

<sup>\*</sup> Though this word is called a conjunction of sentences, it is constantly used (especially by children and in low discourse) not only at the beginning, and between, but at the end of sentences.

<sup>&</sup>quot;Pro. Why do you maintain your poet's quarrel so with velvet and good clothes? We have seen him in indifferent clothes e're now himself.

<sup>&</sup>quot;Boy. And may again. But his clothes shall never be the best thing about him, THOUGH. 'He will have somewhat beside, either of humane letters or severe honesty, shall speak him a man, though he went naked."

familiar in our language; and he that says it is a discretive Conjunction, and that it answers sed in Latin, or mais in French\*, thinks he has sufficiently explained it. But it seems to me to intimate several relations the mind gives to the several propositions or parts of them, which it joins by this monosyllable.

- " First,—But to say no more:
- "Here it intimates a stop of the mind, in the course it was going, before it came to the end of it.
  - "Secondly,—I saw BUT two plants.
- "Here it shews, that the mind limits the sense to what is expressed, with a negation of all other.
- "Thirdly,—You pray; But it is not that God would bring you to the true religion:
- "Fourthly,—But that he would confirm you in your own.
- "The first of these BUTS intimates a supposition in the mind of something otherwise than it should be: the latter shews that the mind makes a direct opposition between that and what goes before it.

<sup>\*</sup> It does not answer to Sed in Latin, or Mais in French; except only where it is used for Bot. Nor will any one word in any Language answer to our English BUT: because a similar corruption in the same instance has not happened in any other language.

- "Fifthly,—All animals have sense, BUT a dog is an animal.
- "Here it signifies little more, but that the latter proposition is joined to the former, as the Minor of a Syllogism.
- "To these, I doubt not, might be added a great many other significations of this particle, if it were my business to examine it in its full latitude, and consider it in all the places it is to be found; which if one should do, I doubt whether in all those manners it is made use of, it would deserve the title of DISCRETIVE which Grammarians give to it.
- "But I intend not \* here a full explication of this sort of signs. The instances I have given in this one, may give occasion to reflect upon their use and force in language, and lead us into the contemplation of several actions of our minds in discoursing, which it has found a way to intimate to others by these Particles, some whereof constantly, and others in certain constructions, have the sense of a whole sentence contained in them."

<sup>\* &</sup>quot;Essentiam finemque conjunctionum satis apte explicatum puto: nunc earum originem materiamque videamus. Neque vero Sigillatim percurrere omnes in Animo est."

J. C. Scaliger.

The constant excuse of them all, whether Grammatists, Grammarians or Philosophers; though they dare not hazard the assertion, yet they would all have us understand that they can do it; but non in animo est. And it has never been done.

Now all these difficulties are very easily to be removed without any effort of the understanding: and for that very reason I do not much wonder that Mr. Locke missed the explanation: for he dug too deep for it. But that the Etymologists (who only just turn up the surface) should miss it, does indeed astonish me. It seems to me impossible, that any man who reads only the most common of our old English authors should fail to observe it.

Gawin Douglas, notwithstanding he frequently confounds the two words, and uses them often improperly, does yet (without being himself aware of the distinction, and from the mere force of customary speech) abound with so many instances, and so contrasted, as to awaken, one should think, the most inattentive reader.

"BOT thy werke shall endure in laude and glorie, BUT spot or falt condigne eterne memorie."

Preface, pag. 3.

"Thoch Wylliame Caxtoune had no compatioun
Of Virgill in that buk he preyt in prois,
Clepand it Virgill in Eneados,
Quhilk that he sayis of Frensche he did translait,
It has nathing ado therwith, God wate,
Nor na mare like than the Deuil and sanct Austin.
Haue he na thank tharfore, BOT lois his pyne;
So schamefully the storie did peruerte,
I reid his werk with harmes at my hert,
That sic ane buk, BUT sentence or ingyne,
Suld be intitulit eftir the poete divine."

Preface, pag. 5.

"I schrink not anys correkkit for to be,
With ony wycht groundit on charite,
And glaidlie wald I baith inquire and lere,
And to ilk cunnand wicht la to myne ere;
Bot laith me war, But uther offences or cryme,
Ane rural body suld intertrik my ryme."

Preface, pag. 11.

"Bot gif this ilk statew standis here wrocht,
War with zour handis into the ciete brocht,
Than schew he that the peopil of Asia
But ony obstakill in fell battel suld ga."

Booke 2. pag. 45.

"This chance is not BUT Goddis willis went,
Nor it is not leful thyng, quod sche,
Fra hyne Creusa thou turs away wyth the,
Nor the hie governoure of the heuin aboue is
Will suffer it so to be, BOT the behuffis
From hens to wend full fer into exile,
And ouer the braid sey sayl furth mony a myle,
Or thou cum to the land Hisperia,
Quhare with soft coursis Tybris of Lydia
Rynnis throw the riche feildis of pepill stout;
Thare is gret substance ordanit the BUT dout."

Booke 2. pag. 64.

"Vpoun sic wise vncertanlie we went
Thre dayes wilsum throw the mysty streme,
And als mony nychtes BUT sterneys leme,
That quhidder was day or nycht vneth wist we.
BOT at the last on the ferd day we se
On fer the land appere, and hillis ryse
The smoky vapoure up casting on thare gyse.
Doun fallis salis, the aris sone we span
BUT mare abaid."

Booke 3. pag. 74.

At my plesure suffer it me life to leid, At my fre wil my workis to modify."

Booke 4. pag. 111.

"Bot sen Apollo clepit Gryneus
Grete Italie to seik commandis us,
To Italie eik oraclis of Licia
Admonist us BUT mare delay to ga
Thare is my lust now and delyte at hand."

Booke 4. pag. 111.

"Thou wyth thyr harmes ouerchargit me also, Quhen I fell fyrst into this rage, quod sche, Bot so to do my teris constrenyt the.

Was it not lefull, allace, BUT cumpany,
To me BUT cryme allane in chalmer to ly?"

Booke 4. pag. 119.

"Ane great eddir slidand can furth thraw,
Eneas of the sycht abasit sum deile,
Bot sche at the last with lang fard fare and wele
Crepis amang the veschell and coupis all,
The drink, and eik the offerandis grete and small,
Snokis and likis, syne ful the altaris left,
And BUT mare harme in the graif enterit eft."

Booke 5. pag. 130.

"Thare hartis on flocht, smytin with shame sum dele,
BOT glaid and ioly in hope for to do wele,
Rasis in there breistis desyre of hie renowne:
Syne BUT delay at the first trumpis soune
From there marchis attanis furth they sprent."

Booke 5. pag. 132.

"Ane uthir mache to him was socht and sperit;
Bot there was nane of all the rout that sterit,
Na durst presume mete that man on the land,
With mais or burdoun, to debate hand for hand.

Ioly and glaid therof baith all and sum, Into bargane wenyng for to ouercum, Before Eneas feite stude, BUT delay."

Booke 5. pag. 1

- "The tothir answerd, Nowthir for drede nor boist,
  The luf of wourschip nor honoure went away is
  Bot certanly the dasit blude now on dayis
  Waxis dolf and dull throw myne unweildy age,
  The cald body has mynyst my curage:
  Bot war I now as umquhile it has bene
  ging as zone wantoun woistare so strang thay wene,
  ze had I now sic zoutheid, traistis me,
  But ony price I suld all reddy be:
  Na lusty bul me till induce suld nede,
  For nouthir I suld haue crauit wage nor mede.
  Quhen this was said he has But mare abade
  Tua kempis burdouns brocht, and before thaym laid."
  - Booke 5. pag. 1
- "And fyrst to hym ran Acestes the kyng,
  And for compassioun has uphynt in feild
  His freynd Entellus unto him euin eild.
  BOT nowthir astonist nor abasit hereon,
  Mare egirly the vailzeant campion
  Agane to bargane went als hate as fyre:
  And ardently with furie and mekle boist
  Gan Dares cache, and driue ouer al the coist:
  Now with the richt hand, now with the left hand he
  Doublis dyntis, and BUT abade lete fle;
  The prince Eneas than seand this dout,
  No langar suffir wald sic wraith procede,
  Nor feirs Entellus mude thus rage and sprede.
  BOT of the bargane maid end, BUT delay."

Booke 5. pag. 1.

"In nowmer war they BUT ane few menze, Bot thay war quyk, and valzeant in melle."

Booke 5. pag. 1:

"Blyn not, blyn not, thou grete Troian Enee, Of thy bedis nor prayeris, quod sche: For BOT thou do, thir grete durris, BUT dred, And grislie zettis sall neuer warp on bred."

Booke 6. pag. 164.

"On siclike wise as there they did with me, Grete goddis mot the Grekis recompens, Gif I may thig ane uengeance BUT offens. BOT say me this agane, freind, all togidder, Quhat auenture has brocht the leuand hidder?"

Booke 6. pag. 182.

"How grete apperance is in him; BUT dout, Tyll be of proues and ane vailzeant knycht: BOT ane blak sop of myst als dirk as nycht Wyth drery schaddow bylappis his hede."

Booke 6. pag. 197.

"Nor mysknaw not the condiciouns of us Latyne pepyll and folkis of Saturnus, Unconstrenyt, not be law bound thertyll, Bot be our inclinacioun and fre wyll luste and equale, and BUT offensis ay, And reulit eftir the auld goddis way."

Booke 7. pag. 212.

- "Bot sen that Virgil standis BUT compare."

  Prol. to Booke 9. pag. 272.
- "Qubidder gif the goddis, or sum spretis silly Mouis in our myndis this ardent thochtful fire, Or gif that every mannis schrewit desyre Be as his god and genius in that place, I wat never how it standis, BOT this lang space My mynd mouis to me, here as I stand, Batel or sum grete thyng to tak on hand: I knaw not to quhat purpois it is drest, BOT be na way may I tak eis nor rest.

Behaldis thou not so surelie BUT affray
zone Rutulianis haldis thaym glaid and gay."

Booke 9. pag. 281.

"His feris lukis about on every side,
To se quharfra the groundin dart did glide.
BOT lo, as thay thus wounderit in effray,
This ilk Nisus, wourthin proude and gay,
And baldare of his chance sa with him gone,
Ane uthir takill assayit he anone:
And with ane sound smate Tagus BUT remede."

Booke 9. pag. 291.

"Agane Eneas can Tarquitus dres,
And to recounter Enee inflamyt in tene,
Kest hym self in; BOT the tothir BUT fere
Bure at hym mychtely wyth ane lang spere."

Booke 10. pag. 337.

"Sic wourdis vane and unsemelie of sound
Furth warpis wyde this Liger fulichelie:
BOT the Troiane baroun unabasitlie
Na wourdis preisis to render him agane;
BOT at his fa let fle ane dart or flane,
That hit Lucagus quhilk fra he felt the dynt,
The schaft hinging in to his schield, BUT stynt
Bad driue his hors and chare al fordwert streicht."

Booke 10. pag. 338.

"Bot quhat awalis bargane or strang melle, Syne zeild the to thy fa, BUT ony why."

Prol. to Booke 11. pag. 356.

"Than of his speich so wounderit war thay
Kepit there silence, and wist not what to say,
BOT athir towart uthir turnis BUT mare,
And can behald his fallow in ane stare."

Booke 11. pag. 364.

The bustuousnes of ony man dant the,

Bot that thy dochter, O thou fader gude, Unto zone wourthy prince of gentill blude Be geuin to be thy son in law, I wys, As he that wourthy sic ane wedlok is; And knyt up pece BUT mare disseverance, With all eternall band of alliaunce."

Booke 11. pag. 374.

"Turnus and thy cheif ciete haue I saue,
Sa lang as that the fatis sufferit me,
And quhil werde sisteris sa tholit to be:
Bor now I se that zoung man haist Bur fale
To mache in feild wyth fatis inequale."

Booke 12. pag. 412.

"On every syde he has cassin his E;
And at the last behald is the ciete,
Saikles of batal, fre of all sic stryffe,
But pane or travel, at quiet man and wyffe.
Than of ane greter bargane in his entent
All suddanly the fygure dyd emprent.
And on ane litill mote ascendit in hye,
Quhare sone forgadderit all the Troyane army,
And thyck about hym flokkand can But baid,
Bot nowthir scheild nor wappinnis down thay laid."

Booke 12. pag. 430.

Sa grete ane storme or spate of felloun ire,
Under thy breist thou rollis hait as fyre?
Bot wirk as I the byd, and do away
That wraith consauit BUT ony caus, I pray."

Booke 12. pag. 442.

The Glossarist of Douglas contents himself with exlaining BOT by BUT. The Glossarist to Urry's Edition of Chaucer says,—
"Bot for But is a form of speech frequently used in Chaucer to denote the greater certainty of a thing."—
This is a most inexcusable assertion: for I believe the place cited in the Glossary is the only instance (in this edition of Chaucer) where Bot is used; and there is not the smallest shadow of reason for forming even a conjecture in favour of this unsatisfactory assertion: unsatisfactory, even if the fact had been so; because it contains no explanation: for why should Bot denote greater certainty?

And here it may be proper to observe, that Gawin Douglas's language (where Bot is very frequently found) though written about a century after, must yet be esteemed more ancient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more ancient than that spoken in England so far back as the reign of Queen Elizabeth\*. So Mer. Casaubon (De vet. ling. Ang.) says of his time—"Scotica lingua Anglicâ hodiernâ purior."—Where by purior, he means nearer to the Anglo-Saxon.

So G. Hickes, in his Anglo-Saxon Grammar, (Ch. 3.) says—" Scoti in multis Saxonizantes."

<sup>\*</sup> This will not seem at all extraordinary, if you reason directly contrary to Lord Monboddo on this subject; by doing which you will generally be right, as well in this as in almost every thing else which he has advanced.

But, to return to Mr. Locke, whom (as B. Jonson says of Shakespeare) "I reverence on this side of idolatry;" in the *five* instances which he has given for *five* different meanings of the word But, there are indeed only two different meanings\*: nor could he, as he imagined he could, have added any other significations of this particle, but what are to be found in Bot and But as I have explained them.

But, in the first, third, fourth, and fifth instances, is corruptly put for Bot, the imperative of Botan:

Donne's Βιαθανατος, part 2. distinct. 5. sect. 8.

In the above passage, which is exceedingly aukward, BUT is used in both it's meanings close to each other: and the impropriety of the corruption appears therefore in it's most offensive point of view. A careful author would avoid this, by placing these two BUTs at a distance from each other in the sentence, or by changing one of them for some other equivalent word. Whereas had the corruption not taken place, he might without any inelegance (in this respect) have kept the construction of the sentence as it now stands: for nothing would have offended us, had it run thus—" Bot, butan that another divine inspiration moved the beholders," &c.

+ S. Johnson in his Dictionary has numbered up eighteen different significations (as he imagines) of BUT: which however are all reducible to BOT and Be-utan.

<sup>\* &</sup>quot;You must answer, that she was brought very near the fire, and as good as thrown in; or else that she was provoked to it by a divine inspiration. BUT, BUT that another divine inspiration moved the beholders to believe that she did therein a noble act, this act of her's might have been calumniated," &c.

In the second instance only it is put for Bute, or Butan, or Be-utan\*.

In the first instance,—" To say no more," is a mere

Not or Ne is here left out and understood, which used formerly to be inserted, as it frequently is still.

So Chaucer,

"Tel forth your tale, spareth for no man,
And teche us yong men of your practike.
Gladly (quod she) if it may you lyke.
But that I pray to all this company,
If that I speke after my fantasy,
As taketh not a grefe of that I say,
For myn entent is NOT BUT to play."

Wife of Bathes Prologue.

- "I ne usurpe not to have founden this werke of my labour or of myne engyn, I NAM BUT a leude compylatour of the laboure of olde astrologiens, and have it translated in myn englysshe."—Introduction to Conclusyons of the Astrolabye.
  - "Forsake I wol at home myn herytage,
    And as I sayd, ben of your courte a page,
    If that ye vouchesafe that in this place
    Ye graunte me to haue suche a grace
    That I may haue NAT BUT my meate and drinke,
    And for my sustynaunce yet wol I swynke."
  - "Yet were it better I were your wyfe,
    Sithe ye ben as gentyl borne as I
    And haue a realme NAT BUT faste by."

Ariadne, fol. 217. pag. 1. col. 1. and 2.

We should now say—my intent is BUT to play.—I am BUT a compiler, &c.

This omission of the negation before BUT, though now very

<sup>\* &</sup>quot; I saw BUT two plants."

parenthesis: and Mr. Locke has unwarily attributed to But, the meaning contained in the parenthesis: for suppose the instance had been this,—"But to proceed."—Or this,—"But, to go fairly through this matter."—Or this,—"But, not to stop."

common, is one of the most blameable and corrupt abbreviations of construction which is used in our language; and could never have obtained, but through the utter ignorance of the meaning of the word BUT. "There is not (says Chillingworth) so much strength required in the edifice as in the foundation: and if BUT wise men have the ordering of the building, they will make it much a surer thing, that the foundation shall not fail the building, than that the building shall not fall from the foundation. And though the building be to be of brick or stone, and perhaps of wood; yet it may be possibly they will have a rock for their foundation; whose stability is a much more indubitable thing, than the adherence of the structure to it."

It should be written—" If none but wise men."—But the error in the construction of this sentence, will not excuse the present minister, if he neglects the matter of it. The blessings or execrations of all posterity for ever upon the name of PITT, (pledged as he is) will depend intirely upon his conduct in this particular.

The reader of this edition is requested to observe, that the above note is not inserted après coûp; but was published in the first edition of this volume in 1786; when I was in possession of the following solemn, public engagement from Mr. Pitt, made to the Westminster Delegates in 1782.

<sup>&</sup>quot;Sir,

<sup>&</sup>quot;I am extremely sorry that I was not at home when you and the other gentlemen from the Westminster Committee did me the honor to call. May I beg the favor of you to express that I am truly happy to find that the motion of Tuesday last has the approbation of such zealous friends to the public, and

Does but in any of these instances intimate a stop of the mind in the course it was going? The truth is, that but itself is the furthest of any word in the language from "intimating a stop." On the contrary it always intimates something MORE\*, something to fol-

to assure the Committee that my exertions shall never be wanting in support of a measure, which I agree with them in thinking essentially necessary to the independence of Parliament, and to the liberty of the people.

I have the honor to be, with great respect and esteem, Sir, your most obedient and

Lincoln's-Inn, May 10. most humble Servant W. PITT."

Although I had long known the old detestable maxim of political adventurers, (for Philip was no other)—"To amuse boys with playthings and men with oaths"—yet, I am not ashamed to confess, I, at that time, placed the firmest reliance on his engagement: and in consequence of my full faith and trust, gave to him and to his administration, most especially when it tottered and seemed overthrown (at the time of the Regency Bill in 1788) a support so zealous and effectual, as to draw repeatedly from himself and his friends the warmest acknowledgments.

This letter was produced by me upon my trial at the Old Bailey in the year 1794: when fidelity to the sentiments it contains was seriously and unblushingly imputed to me as High Treason. The original of this letter Mr. Pitt, upon his oath, to my astonishment acknowledged to be in his own handwriting; although every trace of Delegation was totally effaced from his memory.

\* In the French, Italian, Spanish, Portuguese, Dutch, and several other dead and living languages, the very word MORE is used for this conjunction BUT.

The French anciently used MAIS, not only as they now do

low: (as indeed it does in this very instance of Mr. Locke's; though we know not what that something is, because the sentence is not completed.) And there-

for the conjunction MAIS; but also as they now use plus or d'avantage.—

Y puis-je Mais? Je n'en puis Mais,

are still in use among the vulgar people; in both which expressions it means more. So Henry Estienne uses it;

- "Sont si bien accoustumez à ceste syncope, ou plutost apocope, qu'ils en font quelquesfois autant aux dissyllabes, qui n'en peuvent MAIS."
  - H. E. de la Precellence du Langage François, p. 18.
  - " MAIS vient de magis (j'entens mais pour d'avantage.")

*Id.* p. 131.

- "Helas! il n'en pouvoit MAIS, le pauvre prince, ni mort, ny vivant."—Brantome.
  - "Enfin après cent tours aiant de la maniere Sur ce qui n'en peut MAIS dechargé sa colere." Moliere, Ecole des Femmes, a. 4. sc. 6.

In the same manner the Italians;

- "Io t' ho atato, quanto ho potuto: sì ch' io non so, ch' io mi ti possa piu atare: E però qui non ha MA che uno compenso. Comincia a piangere, e io piangeroe con teco insieme."

  Cento Novelle. Nov. 35.
- "Fue un signore, ch' avea uno giullare in sua corte, e questo giullare l' adorava sicome un suo Iddio. Un altro giullare vedendo questo, si gliene disse male, e disse: Or cui chiami tu Iddio? Elli non é MA che uno."—Cento Novelle. Nov. 18.

In the same manner also the Spanish language employs MAS both for But and More.

- "Es la verdad la que MAS importa à los principes, y la que menos se halla en los palacios."—Saavedra. Corona Gothica.
  - "Obra de MAS novedad, y MAS estudio."—Id.

fore whenever any one in discourse finishes his words with BUT, the question always follows—BUT what?

So that Shakespeare speaks most truly as well as poetically, when he gives an account of BUT, very different from this of Mr. Locke:

" Mess. Madam, he's well.

Cleo. Well said.

Mess. And friends with Cæsar.

Cleo. Thou art an honest man.

Mess. Cæsar and he are greater friends than ever.

Cleo. Make thee a fortune from me.

Mess. BUT—YET—Madam,—

Cleo. I do not like BUT—YET.—It does allay

The good precedent. Fie upon BUT,—YET.—

BUT-YET-is as a jaylour, to bring forth

Some monstrous malefactor."

Anthony and Cleopatra, act 2. sc. 5.

where you may observe that YET (tho' used elegantly here, to mark more strongly the hesitation of the speaker) is merely superfluous to the sense; as it is always when used after BOT: for either BOT or YET alone has the very same effect, and will always be found (especially BOT) to allay equally the Good or the Bad\*

<sup>\*&</sup>quot; Speed. Item, She hath more hairs than wit, and more faults than hairs; BUT more wealth than faults.

Laun. Stop there. She was mine, and not mine, twice or thrice in that article. Rehearse that once more.

Speed. Item, She hath more hair than wit.

Laun. What's next?

Speed. And more faults than hairs.

precedent; by something MORE\* that follows. For Bozan means—to BOOT, i.e. to superadd‡, to supply,

Laun. That's monstrous! O that that were out!

Speed. But more wealth than faults.

Laun. Why that word makes the faults gracious."

Here the word BUT allays the Bad precedent; for which, without any shifting of its own intrinsic signification, it is as well qualified as to allay the Good.

\* So Tasso,

Silvia m'attende, ignuda, e sola? Tir. Sola, Se non quanto v'è Dafne, ch'è per noi.

Am. Ignuda ella m'aspetta? Tir. Ignuda: MA—Am. Oimè, che MA? Tu taci, tu m'uccidi."

Aminta, att. 2. sc. 3.

where the difference of the construction in the English and the Italian is worth observing; and the reason evident, why in the question consequent to the conjunction, what is placed after the one, but before the other.

- + S. Johnson and others have mistaken the expression— To Boot—(which still remains in our language) for a substantive; which is indeed the Infinitive of the same verb, of which the conjunction is the Imperative. As the Dutch also still retain Boeten in their language, with the same meaning.
- ‡ "Perhaps it may be thought improper for me to address you on this subject. But a moment, my Lords, and it will evidently appear, that you are equally blameable for an omission of duty here also."

This may be supposed an abbreviation of construction, for "BUT indulge me with a moment, my Lords, and it will," &c. But there is no occasion for such a supposition.



to substitute, to atone for, to compensate with, to remedy with, to make amends with, to add something MORE in order to make up a deficiency in something else.

So likewise in the third and fourth instances (taken from Chillingworth)\*. Mr. Locke has attributed to BUT a meaning which can only be collected from the words which follow it.

But Mr. Locke says,-" IF it were his business to

To which Chillingworth replies,

"You pray, BUT it is not that God would bring you to the true religion, BUT that he would confirm you in your own. You confer places, BUT it is, that you may confirm or colour over with plausible disguises your erroneous doctrines; not that you may judge of them and forsake them, if there be reason for it. You consult the originals, BUT you regard them not when they make against your doctrine or translation."

In all these places, BUT (i.e. BOT, or, as we now pronounce the verb, BOOT) only directs something to be added or supplied, in order to make up some deficiency in Knott's expressions of "prayer, conferring of places," &c. And so far indeed as an omission of something is improper, BUT (by ordering it's insertion) may be said "to intimate a supposition in the mind of the speaker, of something otherwise than it should be." But that intimation is only, as you see, by consequence; and not by the intrinsic signification of the word BUT.

<sup>\*</sup> Knott had said,—" How can it be in us a fundamental error to say, the Scripture alone is not judge of controversies, SEEING (notwithstanding this our belief) we use for interpreting of Scripture all the means which they prescribe; as prayer, conferring of places, consulting the originals," &c.

examine it (BUT) in its full latitude."—And that he "intends not here a full explication of this sort of signs." And yet he adds, that—" the instances he has given in this one (BUT) may lead us into the contemplation of several actions of our minds in discoursing, which it has found a way to intimate to others by these particles." And these, it must be remembered, are Actions, or as he before termed them THOUGHTS of our minds, for which he has said, we have "either none or very deficient names."

Now if it had been so, (which in truth it is not) it was surely for that reason, most especially the business of an Essay on Human *Understanding*, to examine these Signs in their full latitude: and to give a full explication of them. Instead of which, neither Here, nor elsewhere, has Mr. Locke given Any explication whatever.

Though I have said much, I shall also omit much which might be added in support of this double etymology of BUT: nor should I have dwelt so long upon it, but in compliment to Mr. Locke; whose opinions in any matter are not slightly to be rejected, nor can they be modestly controverted without very strong arguments.

None of the etymologists have been aware of this corrupt use of one word for two\*.

<sup>\*</sup> Nor have etymologists been any more aware of the meaning or true derivation of the words corresponding with BUT in

# Minshew, keeping only one half of our modern BUT

other languages. Vossius derives the Latin conjunction AT from  $\alpha\tau\alpha\rho$ ; and AST from AT, "inserto s." (But how or why s happens to be inserted, he does not say.) Now to what purpose is such sort of etymology? Suppose it was derived from this doubtful word  $\alpha\tau\alpha\rho$ ; what intelligence does this give us? Why not as well stop at the Latin word AT, as at the Greek word  $\alpha\tau\alpha\rho$ ? Is it not such sort of trifling etymology (for I will not give even that name to what is said by Scaliger and Nunnesius concerning SED) which has brought all etymological inquiry into disgrace?

Vossius is indeed a great authority; but, when he has nothing to justify an useless conjecture but a similarity of sound, we ought not to be afraid of opposing an appearance of Reason to him.

It is contrary to the customary progress of corruption in words to derive AST from AT. Words do not gain but lose letters in their progress; nor has unaccountable accident any share in their corruption; there is always a good reason to be given for every change they receive: and, by a good reason, I do not mean those cabalistical words Metathesis, Epenthesis, &c. by which etymologists work such miracles; but at least a probable or anatomical reason for those not arbitrary operations.

Adsit, Ast, Ast, At.—This conjecture is not a little strengthened both by the antient method of writing this conjunction, and by the reason which Scaliger gives for it.—"AT fuit AD; accessionem enim dicit."—De C. L. L. cap. 173.

I am not at all afraid of being ridiculed for the above derivation, by any one who will give himself the trouble to trace the words (corresponding with BUT) of any language to their source: though they should not all be quite so obvious as the French Mais, the Italian Ma, the Spanish Mas, or the Dutch Maar.

in contemplation, has sought for its derivation in the Latin imperative *Puta*.

Junius confines his explanation to the other half; which he calls its "primariam significationem."

And Skinner, willing to embrace them both, found no better method to reconcile two contradictory meanings, than to say hardily that the transition from one to the other twas—"LEVI FLEXU!"

Junius says—"But, Chaucero T. C. v. 194. bis positum pro Sine. Primus locus est in summo columnæ, —'But temperaunce in tene.'—Alter est in columnæ medio,

'His golden carte with firy bemes bright Foure yoked stedes, full different of hew, BUT baite or tiring through the spheres drew.'

ubi, tamen perperam, primo BOUT pro BUT reposueram: quod iterum delevi, cum (sub finem ejusdem poematis) incidissem in hunc locum,—

'But mete or drinke she dressed her to lie In a darke corner of the hous alone'—

atque adeo exinde quoque observare cœpi frequentissimam esse hanc particulæ acceptionem. In Æneide quoque Scotica passim occurrunt 'but spot or

<sup>\*</sup> Id est, a direction to leave out something.

<sup>+</sup> Id est, a direction to superadd something.

falt,' 3. 53.—" BUT ony indigence,' 4. 20.—' BUT sentence or ingyne,' 5. 41.—' principal poet BUT pere,' 9. 19.—atque ita porro. BUT videtur dictum quasi Be-ut, pro quo Angli dicunt without: unde quoque, hujus derivationis intuitu, præsens hujus Particulæ acceptio videbitur ostendere hanc esse primariam ejus significationem."

The extreme carelessness and ignorance of Junius in this article is wonderful and beneath a comment.

Skinner says,—"But, ut ubi dicimus None but he;—ab A.S. Bute, Butan, præter, nisi, sine; Hinc, Levi flexu, postea cœpit, loco antiqui Anglo-Saxonici Ac, Sed designare. Bute autem et Butan tandem deflecti possunt a præp. Be, circa; vel Beon, esse, et Ute vel Utan, foris."

Mr. Tyrwhit in his Glossary says—"But. prep. Sax. Without. Gloss. Ur.—I cannot say that I have myself observed this preposition in Chaucer, but I may have overlooked it. The Saxons used it very frequently; and how long the Scottish writers have laid it aside I am doubtful. It occurs repeatedly in Bp. Douglas."

Knowing that no Englishman had yet laid this preposition aside, I was curious to see how many sentences Mr. Tyrwhit himself had written without the use of this preposition; and I confess I was a little disappointed in not meeting with it till the fourth page of his preface: where he says—" Passages which have nothing to recommend them to credit, BUT the single circumstance of having been often repeated."

So in Chaucer throughout—"Hys study was BUT lytel on the Byble." But Mr. Tyrwhit was not aware that, in all such instances, BUT is as much a preposition as any in the language.

#### WITHOUT.

But (as distinguished from Bot) and without have both exactly the same meaning, that is, in modern English, neither more nor less than—Be-out.

And they were both originally used indifferently either as Conjunctions or Prepositions. But later writers having adopted the false notions and distinctions of language maintained by the Greek and Latin Grammarians, have successively endeavoured to make the English language conform more and more to the same rules. Accordingly WITHOUT, in approved modern speech\*, is now intirely confined to the office of a

<sup>\*</sup> It is however used as a Conjunction by Lord Mansfield in Horne's Trial, page 56.

<sup>&</sup>quot;It cannot be read, WITHOUT the Attorney General consents to it."

And yet, if this reverend Earl's authority may be safely quoted for any thing, it must be for Words. It is so unsound in matter of law, that it is frequently rejected even by himself.

Preposition; and BUT is generally though not always used as a Conjunction. In the same manner as Nisi and Sine in Latin are distributed; which do both likewise mean exactly the same, with no other difference than that, in the former the negation precedes, and in the other it follows the verb.

Skinner only says,—" WITHOUT, ab A.S. widutan, Extra."

S. Johnson makes it a Preposition, an Adverb, and a Conjunction; and under the head of a Conjunction, says, "Without, Conjunct. Unless; if not; Except—Not in use."

Its true derivation and meaning are the same as those of BUT (from BUTAN).

It is nothing but the Imperative pypoutan, from the Anglo-Saxon and Gothic verb peopoan, VAIKOAN; which in the Anglo-Saxon and English languages is yoked and incorporated with the verb Beon esse. And this will account to Mr. Tyrwhit for the remark which he has made, viz. that—" By and With are often synonymous\*."

In modern English we have retained only a small

<sup>\* &</sup>quot;Without and Within. Butan and Bunnan: originally, I suppose, Butan and Bunnan. By and With are often synonymous." Glossary.

portion of it; but our old English authors had not lost the use of any part of this verb peop an, and frequently employed it, instead of BE, in every part of the conjugation.

"But I a draught haue of that welle,
In whiche my deth is and my lyfe;
My ioye is tourned in to strife,
That sobre shall I neuer WORTHE."

Gower, lib. 5. fol. 128. pag. 2. col. 2.

"Wo WORTHE the fayre gemme vertulesse,
Wo WORTH that herbe also that doth no bote,
Wo WORTH the beaute that is routhlesse,
Wo WORTH that wight trede eche under fote."

Chaucer, Troylus, boke 3. fol. 165. pag. 1. col. 1.

"The broche of Thebes was of suche kynde,
So ful of rubies and of stones of Inde,
That every wight that sette on it an eye
He wende anone to WORTHE out of his mynde."

Complaynt of Mars, fol. 343. pag. 2. col. 2.

"In cais thay bark I compt it neuer ane myte,

Quha can not hald there pece ar fre to flite,

Chide quhill there hedis riffe, and hals WORTHE hace."

Douglas, Prol. to booke 3. pag. 66.

"Thay WOURTH affrayit of that suddane sycht."

Douglas, booke 8. pag. 244.

"Wo WORTH euer false enuie."

Gower, lib. 8. fol. 181. pag. 1. col. 2.

"Wo WORTH all slowe."

Gower, lib. 8. fol. 188. pag. 2. col. 1.

"Sir Thopas wold out ryde,
He WORTH upon his stede gray,
And in his honde a launce gay,
A long swerde by his syde."

Chaucer, Ryme of Syr Thopas, fol. 172. pag. 2. col. 1.

- "O mother myn, that cleaped were Argyue,
  Wo WORTH that day, that thou me bare on lyue."

  Troylus, boke 3. fol. 186. pag. 2. col. 1.
- "Than in my mynd of mony thingis I musit,
  And to the goddes of vildernes, as is usit,
  Quilk Hamadriades hait, I wourschip maid,
  Beseiking this auisioun WORTH happy,
  And the orakil prosperite suld signify."

Douglas, booke 3. pag. 68.

- "Pallas astonist of so hie ane name
  As Dardanus, abasit WORTH for schame."

  Douglas, booke 8. pag. 244.
- "His hals WORTH dry of blude."

  Douglas, booke 8. pag. 250.
- "The large ground WORTH grisly unto se."

  Douglas, booke 11. pag. 385.
- "In lesuris and on leyis litill lammes
  Full tait and trig socht bletand to thare dammes,
  Tydy ky lowis velis, by thaym rynnis,
  And snod and slekit WORTH thir beistis skinnis."

  Douglas, Prol. to booke 12. pag. 402.
- "Quhat wenys thou, freynd, thy craw be WORTHIN quhite."

  Douglas, Prol. to booke 3. pag. 66.
- "And quhen thay bene assemblit all in fere,
  Than glaid scho WOURTHIS."

  Douglas, booke 13. pag. 458.
- "Euer as the batel WORTHIS mare cruel,
  Be effusion of blude and dyntis fel."

  Douglas, booke 7. pag. 237.
- "Wod wroith he WORTHIS for disdene and dispite."

  Douglas, booke 12. pag. 423.

#### A ND.

M. Casaubon supposes AND to be derived from the Greek ειτα, postea.

Skinner says—" Nescio an a Lat. Addere q.d. Adde, interjectâ per Epenthesin N, ut in Render a Reddendo."

Lye supposes it to be derived from the Greek er, adhuc, præterea, etiam, quinetiam, insuper.

I have already given the derivation which, I believe, will alone stand examination.

I shall only remark here, how easily men take upon trust, how willingly they are satisfied with, and how confidently they repeat after others, false explanations of what they do not understand.—Conjunctions, it seems, are to have their denomination and definition from the use to which they are applied: per accidens, essentiam. Prepositions connect words; but—"the Conjunction connects or joins together sentences; so as out of two to make one sentence. Thus—'You and I and Peter, rode to London\*,' is one sentence made up of three," &c.

<sup>\* &</sup>quot;Petrus et Paulus disputant: id est, Petrus disputat et. Paulus disputat."—Sanctii Minerva, lib. 1. cap. 18.

So again, lib. 3. cap. 14.: " Cicero et filius valent. Figura

Well! So far matters seem to go on very smoothly. It is,

"You rode, I rode, Peter rode."

But let us now change the instance, and try some others, which are full as common, though not altogether so convenient.

Two AND two are four.

AB AND BC AND CA form a Triangle.

John AND Jane are a handsome couple.

Does AB form a triangle, BC form a triangle? &c.—Is John a couple? Is Jane a couple?—Are two four?

If the definition of a Conjunction is adhered to, I am afraid that AND, in such instances, will appear to be no more a Conjunction (that is a connecter of sentences) than Though in the instance I have given under that word: or than But, in Mr. Locke's second instance: or than Else, when called by S. Johnson a Pronoun: or than Since, when used for Sithence or for Syne. In short, I am afraid that the Grammarians will scarcely have an entire Conjunction left: for I apprehend that there is not one of those words which they call Conjunctions, which is not sometimes used (and that very properly) without connecting sentences.

Syllepsis est: ut, valet Cicero, et valet filius. Which Perizonius sufficiently confutes, by these instances—' Emi librum x drachmis et IV obolis.' Saulus et Paulus sunt tidem."

#### LEST.

Junius only says—" Lest, lest, minimus. v. little." Under Least, he says—" Least, lest, minimus. Contractum est ex ελαχισος. v. little, parvus." And under Little, to which he refers us, there is nothing to the purpose.

Skinner says—" Lest, ab A.S. Lær, minus, q. d. quo minus hoc fiat."

S. Johnson says,—"Lest, Conj. (from the Adjective Least) That not."

This last deduction is a curious one indeed; and it would puzzle as sagacious a reasoner as S. Johnson to supply the middle steps to his conclusion from Least (which always however means some) to "That not" (which means none at all). It seems as if, when he wrote this, he had already in his mind a presentiment of some future occasion in which such reasoning would be convenient. As thus,—"The Mother Country, the seat of government, must necessarily enjoy the greatest share of dignity, power, rights, and privileges: an united or associated kingdom must have in some degree a smaller share; and their colonies the least share;"—that is, (according to S. Johnson\*) None of any kind.

<sup>\*</sup> Johnson's merit ought not to be denied to him; but his Dictionary is the most imperfect and faulty, and the least valu-

It has been proposed by no small authority (Wallis followed by Lowth) to alter the spelling of Lest to Least; and vice versa. "Multi," says Wallis, "pro Lest scribunt Least (ut distinguatur a Conjunctione Lest, ne, ut non): Verum omnino contra analogiam Grammaticæ. Mallem ego Adjectivum lest, Conjunctionem least scribere."

"The superlative Least," says Lowth, "ought rath-

able of any of his productions; and that share of merit which it possesses, makes it by so much the more hurtful. I rejoice however, that though the least valuable, he found it the most profitable: for I could never read his Preface without shedding a tear. And yet it must be confessed, that his Grammar and History and Dictionary of what he calls the English language, are in all respects (except the bulk of the latter) most truly contemptible performances; and a reproach to the learning and industry of a nation, which could receive them with the slightest approbation.

Nearly one third of this Dictionary is as much the language of the Hottentots as of the English; and it would be no difficult matter so to translate any one of the plainest and most popular numbers of the *Spectator* into the language of that Dictionary, that no mere Englishman, though well read in his own language, would be able to comprehend one sentence of it.

It appears to be a work of labour, and yet is in truth one of the most idle performances ever offered to the public: compiled by an author who possessed not one single requisite for the undertaking, and, being a publication of a set of booksellers, owing its success to that very circumstance which alone must make it impossible that it should deserve success. er to be written without the A; as Dr. Wallis has long ago observed. The Conjunction of the same sound might be written with the A, for distinction."

S. Johnson judiciously dissents from this proposal, but for no other reason but because he thinks "the profit is not worth the change."

Now though they all concur in the same Etymology, I will venture to affirm that Lest for Lesed (as blest for blessed, &c.) is nothing else but the participle past of Legan, dimittere; and, with the article That (either expressed or understood) means no more than hoc dimisso or quo dimisso\*.

And, if this explanation and etymology of LEST is right, (of which I have not the smallest doubt,) it furnishes one caution more to learned critics, not to innovate rashly: Lest, whilst they attempt to amend a language, as they imagine, in one trifling respect, they mar it in others of more importance; and by their cor-

<sup>\*</sup> As LES the Imperative of Legan is sometimes used for UN-LESS, as has been already shewn under the article *Unless*: so is the same Imperative LES sometimes used instead of the participle LEST.

<sup>&</sup>quot;I knew it was past four houris of day,
And thocht I wald na langare ly in May;
LES Phœbus suld me losingere attaynt."

G. Douglás, Prol. to the 12th book of Eneados.

rupt alterations and amendments confirm error, and make the truth more difficult to be discovered by those who come after.

Mr. Locke says, and it is agreed on all sides, that—
"it is in the right use of these" (Particles) "that more
particularly consists the clearness and beauty of a good
style:" and that, "these words, which are not truly by
themselves the names of any ideas, are of constant and
indispensable use in language; and do much contribute to men's well expressing themselves."

Now this, I am persuaded, would never have been said, had these Particles been understood; for it proceeds from nothing but the difficulty of giving any rule or direction concerning their use; and that difficulty arises from a mistaken supposition that they are not "by themselves the names of any ideas:" and in that case indeed I do not see how any rational rules concerning their use could possibly be given. But I flatter myself that henceforward, the true force and nature of these words being clearly understood, the proper use of them will be so evident, that any rule concerning their use will be totally unnecessary: as it would be thought absurd to inform any one that when he means to direct an addition, he should not use a word which directs to take away.

I am induced to mention this in this place, from the very improper manner in which Lest (more than any

other Conjunction) is often used by our best authors; those who are most conversant with the learned languages being most likely to make the mistake.—"You make use of such indirect and crooked arts as these to blast my reputation, and to possess men's minds with disaffection to my person; LEST peradventure, they might with some indifference hear reason from me." Chillingworth's Preface to the Author of Charity maintained, &c.

Here LEST is well used—"You make use of these arts:"—Why? The reason follows,—"Leped that," i.e. Hoc dimisso—" men might hear reason from me.—Therefore,—you use these arts."

Instances of the improper use of LEST may be found in almost every author that ever wrote in our language; because none of them have been aware of the true meaning of the word; and have been misled by supposing it to be perfectly correspondent to some Conjunctions in other languages; which it is not.

Thus King Henry the Eighth, in A Necessary Doctrine, &c. sixte petition, says,—" If we suffer the fyrste suggestion unto synne to tarry any whyle in our hartes, it is great peryll Lest that consent and dede wyll followe shortly after."

Thus Ascham, in his Scholemaster, says,—" If a yong

jentleman will venture himselfe into the companie of ruffians, it is over great a jeopardie, LEST their facions, maners, thoughts, taulke, and dedes will verie sone be over like."

Any tolerable judge of English will immediately perceive something aukward and improper in these sentences; though he cannot tell why. Yet the reason will be very plain to him, when he knows the meaning of these unmeaning particles (as they have been called): for he will then see at once that Lest has no business in the sentences; there being nothing dimisso, in consequence of which something else would follow: and that, if he would employ Lest, the sentences must be arranged otherwise.

As,—"We must take heed that the first suggestion unto sin, tarry not any while in our hearts, LEST that," &c.

"A young gentleman should be careful not to venture himself, &c." Lest, &c."

"Il est bon quelquesois (says Leibnitz) d'avoir la complaisance d'examiner certaines objections: car, outre que cela peut servir à tirer les gens de leur erreur, il peut arriver que nous en profitions nous-mêmes. Car les paralogismes specieux renserment souvent quelque ouverture utile, et donnent lieu à resoudre quelques

difficultés considerables. C'est pourquoi j'ai toujours aimé des objections ingenieuses contre mes propres sentiments, et je ne les ai jamais examinées sans fruit\*."

I shall, in this instance, be more complaisant than Leibnitz; and will descend to examine objections which are neither specious nor ingenious: and the rather because (before their publication) the substance of the Criticisms on the Diversions of Purley was, with singular industry and a characteristical affectation, gossiped by the present precious Secretary at War†, in Payne the bookseller's shop; the cannibal commencing with this modest observation, that—"I had found a mare's nest‡."

I shall examine them in this place, because one fourth part of these Criticisms (20 pages out of 79) is

<sup>\*</sup> Essais de Theodicée. Discours de la conformité de la foi avec la raison.

<sup>+</sup> The Rt. Hon. W. Windham. EDIT.

<sup>‡</sup> This malignant and false observation was heard with an appearance of satisfaction which prudence dictated to the hearer; and communicated with that disgust which a liberal royalist always feels at Renegado illiberality. "No, (said my antipolitical communicating friend) I will never descend with him beneath even a Japanese: and I remember what Voltaire remarks of that country;—Le Japon était partagé en plusieurs sectes, quoique sous un roi Pontife. Mais toutes les sectes se reunissaient dans les mêmes principes de Morales. Ceux qui croiaient la metempsycose, et ceux qui n'y croiaient pas, s'abstenaient, et s'abstiennent encore aujourdhui, de manger la chair des animaux qui rendent service à l'homme."

employed in objections to the derivation of UNLESS, ELSE, and LEST: which have all three one meaning (viz. of Separation), and are all, as I contend, portions of the same verb Legan. i. e. of On-legan, A-legan, Legan.

My Norwich critics (for I shall couple them) blame me,

- 1. For the obscurity of my Title-page. Page 2.\*
- 2. For the matter of my Introduction. Page 3.
- 3. For the place of my Advertisement. Page 21.
- 4. For a very strong propension towards inaccuracy. Page 2.
- 5. For having "introduced one of the champions for intolerance," by quoting a Roman catholic bishop. Page 4.
- 6. For the imperfection of my Anglo-Saxon alphabet. Page 22.
  - 7. And finally, For my politics. Page 32.†

<sup>\* &</sup>quot;Vix plane a me impetrare possum, quin exemplum sequar Petri Francisci Giambullarii, qui librum suum de linguæ Florentinæ origine scriptum, a Johannis Baptistæ Gellii, viri sibi amicitia et studiis conjunctissimi, cognomine, quem in scribendo socium et consiliarium habuit, Il Gello nuncupari voluit. Perinde quidem et mihi THWAITESII nomine librum nostrum inscribendo, si per modestiam ejus liceret, nobis faciendum esset."—G. Hickes.

<sup>+</sup> Mr. Secretary and his secretary will not be surprised that their disapprobation does not move me; when they consider that, as far as corrupt and unbridled power has been able to en-

All these I willingly abandon to their mercy and discretion; although they have not shewn any symptoms of either.

But I should be sorry if any of my readers were hastily misled by them to believe,

1st. That "Grammar was one of the First arts which probably engaged the attention of the curious." Pag. 4.

For the contrary is not a matter of conjecture, but of historical fact: and whoever pleases may know at what precise period Grammar, as an art, had its commencement in every nation of Europe.

Or 2dly. That "The desire which arises in the mind, next to that of communicating thought, is certainly to use such signs as will convey the meaning clearly and precisely." Pag. 19.

For a desire of communicating thought, and a desire of conveying our meaning clearly and precisely (though expressed by different words), are not two desires, but one desire: for as far as our meaning is not conveyed

force the decree, I have, on account of these politics, been, for the last thirty years, robbed of the fair use of life, interdictus aqua et igni: and, by what I can prognosticate, I suppose I am still to lay down my life for them. I might have quitted them, as Mr. Secretary has done, and have received the reward of my treachery. But my politics will never be changed, nor be kept back on any occasion: and whilst I have my life, it will neither be embittered by any regret for the past, nor fear for the future.

clearly and precisely, it is not conveyed at all; so far there is no communication of thought.

Or 3dly. That "This desire of conveying our meaning clearly and precisely naturally leads to the use of abbreviations: and that abbreviations seem to bear a much stronger affinity to the desire of perspicuity than to that of dispatch." Pag. 20.

For, to satisfy himself that the desire of clearness and perspicuity does not lead to the use of abbreviations, (which are substitutes,) any person needs only to consult the legal instruments of any civilized nation in the world: for in these instruments, perspicuity or clearness is the only object. Now these legal instruments have always been, and always must be, remarkably more tedious and prolix than any other writings, in which the same clearness and precision are not equally important. For abbreviations open a door for doubt; and, by the use of them, what we gain in time we lose in precision and certainty. In common discourse we save time by using the short substitutes HE and she and they and it; and (with a little care on one side and attention on the other) they answer our purpose very well; or if a mistake happens, it is easily set right. But this substitution will not be risqued in a legal instrument; and the drawer thinks himself compelled, for the sake of certainty, to say—HE (the said John A.) to HIM (the said Thomas B.) for THEM (the said William C. and Anne D.) as often as those persons are mentioned \*. And for the same reason he is compelled to employ many other prolixities of the same kind.

Or 4thly. That "A desire of variety gave birth to Pronouns in language, which otherwise would not have appeared in it." Pag. 20.

For Pronouns prevent variety.

Or 5thly. That "Articles and Pronouns are neither Nouns nor Verbs." Page 26.

For I hope hereafter to satisfy the reader that they are nothing else, and can be nothing else.

Or 6thly. That Johnson considered Skinner as so ignorant that his authority ought not to be regarded. Pag. 39.†

For Johnson speaks of him as one whom "he ought not to mention but with the reverence due to his in-

Abbreviations and substitutes undoubtedly cannot safely be trusted in legal instruments. But it is an unnecessary prolixity and great absurdity which at present prevails, to retain the substitute in these writings at the same time with the principal, for which alone the substitute is ever inserted, and for which it is merely a proxy. HE, SHE, THEY, IT, WHO, WHICH, &c. should have no place in these instruments, but be altogether banished from them. And I know a Solicitor of eminence who, at my suggestion, near twenty years ago, did banish them.

<sup>+</sup> Skinner, indeed, translates Onlegan, or rather Alegan, to dismiss. "But Skinner is often ignorant," says Dr. Johnson.

structor and benefactor," and to whom he was chiefly indebted for his northern etymologies\*.

Or 7thly. That I have myself represented Junius as a "very careless and ignorant" writer. Pag. 51.†

For (under the article AN) I have noticed "the judicious distinction which Johnson has made between Junius and Skinner." And when I had occasion (under the article BUT) to say that he was careless and ignorant concerning that particular word, I mentioned it as "wonderful." But thus these critics meanly attempt to mislead their readers: catching at the word ignorant (which when applied to a person in a particular instance, means only that he did not know that particular thing,) in order fraudulently to fasten an imputation of general ignorance.

Or 8thly. That those who have spelled LESS with a single s, were not "civilized people ‡:" i. e. (I sup-

<sup>\* &</sup>quot;For the Teutonic etymologies I am commonly indebted to Junius and Skinner, the only names which I have forborn to quote when I copied their books: not that I might appropriate their labours or usurp their honours, but that I might spare a perpetual repetition by one general acknowledgement. These I ought not to mention but with the reverence due to instructors and benefactors."—Johnson's Preface.

<sup>+ &</sup>quot;You have here, however, the authority of Junius, who puts down these verbs as being the origin; but I have yours to say, that he was sometimes very careless and ignorant."

Page 51 of the Criticisms.

<sup>‡ &</sup>quot;The orthography of this word, I presume to say, is LESS.

pose) not capable of the accustomed relations of peace and amity.

Or 9thly. That "The blemishes of Johnson's Dictionary are not of the kind quas incuria fudit, but the result of too much nicety and exactness." Pag. 46.—But of this in another place: for it is of more consequence than any thing which relates to these Norwich critics.

Or, 10thly. That it requires much practice in the Anglo-Saxon or old English writers, and much attention to the circumstance, to observe "the various spellings of one and the same word in the language\*."

For not only are almost all the words spelled differently by different authors; but even by the same author, in the same book, in the same page, and frequently in the same line.

Or, 11thly. That I "desire to pass my sentiments upon others, as articles of faith." Pag. 76.†

And it should seem as if civilized people had no other way of spelling it."—Page 40.

<sup>\* &</sup>quot;My taste for the Anglo-Saxon has never induced me to attend to the various spellings of one and the same word in the language."—Page 51 of the Criticisms.

<sup>+</sup> This groundless apprehension is not unnatural in one of my critics. He startles at his own expression—an article of faith. But fear not me, Cassander. I pay the same regard to a sickly conscience that I do to a sickly appetite: and I have known those

My critics commence with a solemn protestation, that they "aim at nothing but a fair representation of the truth." Pag. v.

Yet twice in the 7th page, and twice in the 8th page, and again in the 25th page of the Criticisms, they pretend to quote my words; and falsely, to serve their own purpose, insert a word of their own. My—"ds are—"Abbreviations employed for the sake of dispatch." They, five times repeatedly, assert that my words are—"words necessary for dispatch."

In their 8th page they twice assert that I "rank Articles, Prepositions, and Conjunctions, under the title of Abbreviations:" and in their 11th page they assert, that I have made "Abbreviations the principal object of the work" I have published, i. e. of the first edition of this volume.

I hope I have there spoken with sufficient clearness to make it impossible for any attentive reader to fall into such an error; or to suppose that I have hitherto

who, like some honest sectaries, have fainted at the smell of roast beef. No, I shall never wish to impose articles of faith on others, though I am not scared at their imposition upon me. I am a willing conformist to all that is not fatal. I would surely reject poison, i. e. power in the priesthood, and despotism any where; but otherwise I am not dainty; and can feed heartily upon any wholesome food, both in the church and out of it; although it might happen to be coarse and not overpleasing to my palate.

spoken one word about those Abbreviations which compose my second class. It is evident however that my Critics made no such mistake, but falsified the matter willfully: for, in their 35th page, they contradict their own previous statement, and acknowledge the fact.—
"Conjunctions in your system (say they) are not separate parts of speech, but words belonging to the species either of Nouns or Verbs."

I hardly think it necessary to inform the reader, that I have hitherto spoken little of the Noun, nothing of the Verb, and nothing of the Abbreviations; but have chiefly employed myself to get rid of the false doctrine concerning Conjunctions, Prepositions and Adverbs. The method I have taken may perhaps be injudicious: indeed I have been told so: I may perhaps have begun at the wrong end: but I did it not wantonly or carelessly, but after the most mature reflection, and with the view of lessening the difficulties and sparing the labour of those who may chuse to proceed with me in this inquiry. Perhaps, when we come to the close of it, my readers will feel with me (they will hardly feel so forcibly as I do) the justness of the following reflection of Mr. Necker—" Je reviens à mon triste tra-On aura peine, je le crains, à se former une idée de son étendue; car, en resultat, tout devient simple: et l'un des premiers effets de la methode, c'est de cacher les difficultés vaincues: aussi dans les plus grandes

Q

choses comme dans les plus petites, tous ceux qui jouissent de l'ordre n'en connoissent pas le merite\*."

In their 13th page, they say, that "It is evident from my words, that, in my opinion, Mr. Locke was no better than in a mist when he wrote his famous Essay."

In their 12th page, they represent me (who have denied any abstract or complex ideas) as affirming—" that, in my opinion, it is the term that gives birth to the abstract idea."

Because I have, in the 255th page of my first edition, observed that "it is contrary to the customary progress of corruption in words to gain letters;" and in the 131st page, that "Letters, like soldiers, are very apt to desert and drop off in a long march:"—they twice, in their 41st page, represent me as denying the possibility that any word should ever gain a letter †, or be written by any succeeding author with more letters than by his predecessor.

Because I have, in the 218th page of my first edition, given the corresponding *Terminations* in the other

<sup>\*</sup> Nouveaux Ecclaircissemens sur le Comte Rendu.

<sup>+</sup> I had given instances in Unles, Whiles, Amiddes, Amonges, which afterwards became Unless, Whilst, Amidst, Amongst.

northern languages; which terminations I suppose likewise, as well as LESS (which is not a modern English imperative) to have been originally the imperatives of their verbs; they, in their 44th page, and again in their 46th page, charge me with "contending" that Loos (so written) is the *present modern* imperative in Dutch.

In their 55th page, though I call Douglas (in the very place alluded to by them) "one of the most common of our old English authors;" they would make their readers believe that I produce him "as an Anglo-Saxon writer."

In the conclusion of their Criticisms they say—
"Professor Schultens was the first philologist who suspected Prepositions, Conjunctions, Particles in general
to be no more than Nouns or Verbs, and refused therefore to make separate classes of them, among those that
comprehend the Parts of Speech. But he confined
himself in the application of this truth to the learned
languages. You are the first who applied it to those
which are called modern."

These are the gentlemen who commence with a solemn protestation, that they "aim at nothing but a fair representation of the truth." And yet, in the above extract, there is not a single proposition that does not convey more than one willful falsehood. I will here insert the whole which Schultens has said upon the subject.

#### "SECTIO V.

"LXV. Partes orationis Hebræis eædem quæ Græcis, Latinis, omnibus populis. Ad tres classes concinne satis omnes illæ partes revocari solent, Verbum, Nomen, Particulam. Ab Arabibus distinctionem hanc hausere primi grammatici Hebræorum. In Gjarumia habes, Partes orationis tres sunt, Nomen, et Verbum, et Particula, quæ venit in significationem. Apud Rabbinos similiter Nomen, Actio, id est Verbum, et Vox, sive Particula. Veteres Stoici quatuor classes fecere. Alii plures, alii pauciores adhuc, solo Nomine et Verbo contenti. Optima divisio Theodectis, et Aristotelis, apud Dion. Halic. in Ονοματα, Ρηματα, Συνδεσμες. Eam laudat unice Quintil. Nomina, Verba, et Convinctiones, reddens: ut nomina exhibeant materiam, verba vim sermonis, in convinctionibus autem complexus eorum indicetur. Consulendus de hisce G. J. Voss. qui dubium censet utrum Orientales hac in re imitati sint Græcos, an Græci potius secuti sint exemplum Orientalium. Mihi Arabes ex Aristotele hausisse, planissume liquet."

The above is a mere transcript from Vossius, to whom Schultens very fairly refers us\*. He then proceeds to

<sup># &</sup>quot;De numero partium orationis diu est, quod tribus grammaticæ controversantur. Antiquissima eorum est opinio, qui

apply this doctrine in the Hebrew language alone.—
"Idem dixerim de methodo grammaticam texendi secundum has orationis partes. Arabes et Judæi a Verbo
incipere solent, quod tanquam radix sit, unde Nomina
et Particulæ propagentur.

tres faciunt classes. Estque hæc Arabum quoque sententia, quibus hæ classes vocantur Nomen, Verbum, et Particula. Hebræi quoque (qui cum Arabes grammaticam scribere desinerent, artem eam demum scribere cœperunt; quod ante annos contigit circiter quadringentos) Hebræi, inquam, hac in re secuti sunt magistros suos Arabes.... Imo vero trium classium numerum aliæ etiam Orientis linguæ retinent. Dubium, utrum ea in re Orientales imitati sint antiquos Græcorum: an hi potius secuti sint Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum autor est Dionysius: sed etiam Quinctilianus testatur, ubi hanc Aristotelis ipsius, ac Theodectis sententiam fuisse docet. Idemque de veteribus Græcis testatur Rabbinus iste qui, &c.

"Atque ex Arabibus grammaticis eandem sequitur Giarumiæ auctor Muhamed Sanhagius. Postea autem antiquissimi Stoicorum quatuor classes fecerunt...... Imo nec defuere, qui alias asserendo divisiones ampliorem facerent numerum Partium Orationis. Quorum omnium autor nobis Dionysius Halicarnassensis. Addam et insignem locum Quinctiliani,— Veteres, quorum fuerunt Aristoteles quoque, atque Theodectes, Verba modo et Nomina et Convinctiones tradiderunt. Videlicet, quod in verbis vim sermonis, in nominibus materiam, in convinctionibus autem complexum eorum esse judicaverunt.'—Sed ut omnis hæc disputatio melius intelligatur, non abs re erit, si quæ a Dionysio et Prisciano scribuntur accuratius expendamus. Duæ sunt principes partes, Nomen et Verbum: de quibus solis iccirco Aristoteles agit libro Περι έρμηνειας."

G. J. Vossius De Arte Gram. lib. 3. cap. 1.

"Verba nempe tanquam radices sunt unde Nomina propagantur, variis formis, et terminationibus: itemque Particulæ; sub quibus Pronomina, Adverbia, Præpositiones, Conjunctiones, et Interjectiones continentur. Et harum densa illa sylva a Nominibus ferme succrevit, quin ad classem Nominum maximam partem referenda."

#### "SECTIO VI.

"xci. A Nomine pergimus ad Particulas. Eas recte dividunt in separatas et inseparabiles. Minus commoda distinctio cl. Altingii inter particulas declinabiles et indeclinabiles. Ad priores refert pronomina. Ad posteriores adverbia, præpositiones, conjunctiones, et interjectiones: Atqui et pronomina quædam non declinantur, et bona pars adverbiorum ac præpositionum patitur declinationem, quippe quæ maximam partem sunt Nomina, vel Substantiva, vel Adjectiva. Hoc si perspexissent primi grammatici, multo felicius naturam, vim, mutationem, et constructionem particularum expedire valuissent."

"xcvi. Particulas reliquas, sub quibus adverbia, præpositiones, conjunctiones, et interjectiones comprensæ, minus rite indeclinabiles vocari, quod re vera declinentur, præsertim adverbia et præpositiones; utpote veri nominis substantiva vel adjectiva, maximam partem. Rectius in separatas et inseparabiles dirimuntur. Separatarum classes distinctius subnotabo: atque sub sin-

gulis specimina quædam exhibebo.—Sic reliqua sunt originis vel substantiva vel adjectiva. Horum enucleatio ampliora exigit spatia. Nonnulla infra tangentur.

"Apud Latinos quoque conjunctiones multæ a nominibus oriundæ, ut Verum. Vero. Verum Enimvero. Quemadmodum. Quamquam. Additum et verbum in Quamlibet. Quolibet. Quovis. Merum verbum est Licet, &c. De adverbiis et præpositionibus idem submonitum velim."

Thus it appears that Schultens, without reasoning at all upon the subject, took the old division of language exactly as he found it; and, with his predecessors on the Oriental tongues, considered and ranked the *Particles* as a distinct part of speech. But he condemns the subdivision of particles into declinable and indeclinable, and proposes to divide them into separate and inseparable.

In my opinion neither of these distributions is blameable in the grammar of a particular language, whose object is only to assist a learner of that language: but the one subdivision is just as unphilosophical as the other. If the Particles are all merely Nouns or Verbs, they are equally so whether used separately or not. The term inseparable, instead of not separated, is likewise justifiable in Schultens, who confined himself to a dead language; and who did not intend to consider the nature of general speech: for, in a dead language,

authority is every thing; and those words which cannot be found to have been used separately by those who bequeathed it, are to us (speaking or writing it) not only not separate but inseparable.

But Schultens no where asserts that these particles are ALL nouns or verbs; nor does he adduce a single argument on the subject. He evidently supposes that there might be particles which were neither nouns nor verbs: for, besides the separate rank which he allows them, his words are always carefully coupled when he speaks of these particles. He confines them to Nouns, substantiva vel adjectiva (he never adds Verba, which my Critics have modestly slipped in for him); but even then he always scrupulously repeats—bona pars. multæ. maximam partem. ferme. præsertim. originis. oriundæ. propagantur. referenda. specimina quædam. Nonnulla tangentur. Horum enucleatio ampliora exigit spatia.— In which (so far from being "the first who suspected it") he carefully and closely adopts the qualifying expressions of very many grammarians (especially Latin grammarians) who had used the same long before him. Many of these I have cited, who went much further in the doctrine than he has done: for it surely was not my business to sink them; but to avail myself of their partial authority, and to recommend my general doctrine by their partial hints and suspicions.

But my Critics, who say that Schultens suspected, in

five lines further impudently convert this suspicion into a Truth, which they represent him as having demonstrated, or at least asserted: and with equal effrontery they tell us, he applied it to the dead languages; and that I applied his Truth to those which are called modern.

It is however of little consequence to the reader from what quarter he may receive a discovered truth; or (if it be a discovery) whose name it may bear; nor do I feel the smallest anxiety on the subject. But bear with my infirmity, reader, if it be an infirmity.—The enemies of the established civil liberties of my country have hunted me through life, without a single personal charge against me through the whole course of my life; but barely because I early descried their conspiracy, and foresaw and foretold the coming storm, and have to the utmost of my power legally resisted their corrupt, tyrannical and fatal innovations and usurpations: They have destroyed my fortunes: They have illegally barred and interdicted my usefulness to myself, my family, my friends, and my country: They have tortured my body\*: They have aimed at my life and honour:—

<sup>\*</sup> The antient legal and mild imprisonment of this country (mild both in manner and duration, compared to what we now see) was always held to be *Torture* and even civil death. What would our old, honest, uncorrupted lawyers and judges (to whom and to the law of the land the word CLOSE was in abhorrence) what would they have said to seven months of CLOSE custody,

Can you wonder that, whilst one of these critics takes a cowardly advantage (where I could make no defence) to brand me as an acquitted Felon, I am unwilling (where I can make a defence) that he should, in conjunction with his anonymous associate, exhibit me as a convicted plagiary and impostor? But no more of these cowardly assassins. I consign them to the lasting contempt they have well earned, and which no future Title will ever be able to obliterate from the name of Windham.

It may however be useful to examine the objections to my explanation of unless, else, and lest; which are to be found in pages 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 51, 52, 53, 67, 68, 69, 70, 71, 72, of The Criticisms on the Diversions of Purley.

Four instances are produced, and only four, in which it is contended that my solution cannot be admitted.

"I have already observed" (say the Critics, page 53) that it [Alegan] is not susceptible of the signification you have all along affixed to it as its primary one; but let us suppose it to signify *Dismiss*, and nothing besides; we shall find many phrases in which ELSE will

such as I have lately suffered, without a charge, without a legal authority (for their own monstrous law, which arbitrarily suspended the Habeas Corpus, did not authorize CLOSE custody), and without even the most flimsy pretence of any occasion for it?

hardly bear to be resolved into Hoc dismisso\*: witness the following, Nothing else. How else. What else. Where else."

To have a proof of the solidity or futility of this objection, we must have compleat sentences.

# EXAMPLE 1. Nothing ELSE.

You shall have a fool's cap for your pains; and Nothing Else.

#### RESOLUTION.

You shall have a fool's cap for your pains; and Nothing BUT a fool's cap.

### i. e. Bur for Be-out.

You shall have a fool's cap for your pains; and Nothing EXCEPT a fool's cap.

You shall have a fool's cap for your pains; and, IF NOT a fool's cap, Nothing.

You shall have a fool's cap for your pains; and, DISMISS the fool's cap, Nothing.

# Example 2. How else.

If a nation's liberties cannot be secured by a fair

<sup>\*</sup> I have said that ELSE is the Imperative of Aleran, and means Dimitte, but they give what they please as my words.

representation of the people; How ELSE can they be secured?

#### RESOLUTION.

If a nation's liberties cannot be secured by a fair representation of the people; without it, *How* can they be secured? i. e. Without for *Be-out*.

If a nation's liberties cannot be secured by a fair representation of the people; EXCEPT by a fair representation of the people, *How* can they be secured?

If a nation's liberties cannot be secured by a fair representation of the people; DISMISS it, (i.e. a fair representation of the people,) How can they be secured?

### Example 3. What else.

You have shewn impotence and malice enough; What ELSE have you shewn?

## RESOLUTION.

You have shewn impotence and malice enough; What have you shewn BUT impotence and malice? Or, What BUT them have you shewn?

You have shewn impotence and malice enough; Except them, (i. e. impotence and malice,) What have you shewn?

You have shewn impotence and malice enough; Dismiss them, What have you shewn?



### Example 4. Where else.

Honour should reside in the breast of a king; although it might not be found any Where ELSE.

#### RESOLUTION.

Honour should reside in the breast of a king; although, EXCEPT in the breast of a king, it might not be found any where.

Honour should reside in the breast of a king; although, DISMISS (i. e. Leave out, Take away, &c.) the breast of a king, it might not be found any where.

Having thus, as I trust, satisfactorily resolved the only instances they have produced as irreconcileable with my etymology; I will proceed to consider their other objections.

#### I.

They say—"The Latin, the Italian, the French, make use here [that is, where the English use UNLESS] of the word *Except*." Pag. 38.

The Latin commonly employs Ni si. i.e. Ne sit, the negative preceding the verb: the Italian, Se non, and the French, Si ne. i.e. Sit non, Sit ne, the negative following the verb: Instances have been already given of the same conjunctive use of Be not, or Be it not, in English. The Italians sometimes use In fuori, Senza

che; and, if they please, the participle Eccetto: the French also sometimes use Si non que, Si ce n'est que, Ma moins que, A moins de; and, if they please, the imperative Exceptez, or the participle Excepté. And any word or words directing separation (and none other) in our own, or in any other language, will always be equivalent to unless. And, instead of being an objection, I think this circumstance strongly enforces my etymology.

#### II.

"If there be such a verb [as Onleran] in the Anglo-Saxon, it must be the same as Onleron, a compound of On and Leran." Pag. 39.

Why it should be doubted that there is any such verb as Onleran in the Anglo-Saxon, I cannot imagine; but if any one, beside my Critics, should entertain such a doubt, it may easily be removed by opening Lye's Anglo-Saxon Dictionary; where both Onleran and Onlyran will be found, with various references to the places where they are used. But that Onleron should be preferred by the Critics to Onleran, is truly extraordinary; An being the common termination of the Anglo-Saxon Infinitives.

# III.

"Legan in the Anglo-Saxon does not signify to Dismiss. Legan in its primary signification means to unbind; in its secondary, to redeem, to unload, to set at

liberty. Solvere, redimere, liberare, says the dictionary. In the first sense it answers to the English to Loosen, i. e. to make loose." Pag. 39.

"It is possible that LES should be the Imperative of Legan; but LESS can have no pretensions to it." Pag. 40.

"No sooner has the imperative of the Anglo-Saxon verb Leran shewn itself with you in one form, than it appears in another. In the very next article to that we are upon here, you suppose it to be, not Les but Leas. But it will be said, how can Lear be the imperative of Leran?—Certain it is, that the verb Leran is here all of a sudden transformed into Leoran, in consequence of which its alliance with the affix Lear becomes unquestionable. But Leoran signifies perdere, and is the same verb with the English to Lose." Pag. 41.

If the reader will cast his eye over the following column, he will find that no transformation has been suddenly made by me; and that the alteration of a letter in the spelling of LES, LESS and LEAS, will be no reasonable objection to the etymology.

እለከSGAN. M. Goth. Imperat. AAns.

Lorizan Lorian Loerian Leorian. Leoran . . . . Imperat. Lær.

Leran.... Imperat. Ler, Lerr, Lerre.

Lıran

Lyran

A-leran . . . . Imperat. Aler.

A-liran

A-lyran

ron-leoran

ron-lyran

On-legan... Imperat. Onleg.

On-lyran.

Under all these shapes this word appears in the Anglo-Saxon language: for I take them all to be one and the same verb, differently pronounced, and therefore differently spelled. And from this Gothic and Anglo-Saxon verb, I imagine, proceed not only the conjunctions, as they are called, unless, else, and lest, and the privative termination less, together with less the adjective, as it is called, and the comparative less, and the superlative least; but also

To Lose . . . Lost. A Loss.

To Loose . . . Loose.

To Un-loose

To Loosen

To Un-loosen

To Lessen

To Lease . . . A Lease.

To Re-lease.... A Release, A Lease and Release. To go a Leasing\*.

And however this word (for they are all one) may be now differently spelled, and differently used and applied in modern English; the reader will easily perceive that SEPARATION is always invariably signified in every use and application of it †.

I will give a few instances, out of very many, to

† — Clavumque affixus et hærens Nusquam A-mittebat. Æneis, lib. 5.

He never sent from his hand. He never parted with. He never missed his hold. He never let go his hold. He never lost his hold. He never lossed his hold. He never let go.

(\*) SHEAF, (A.S. rcear. Dutch Schoof,) which we call a substantive, is no other than the past participle rcear (or rcearod) from the verb rcuran; which past participle in modern English we write shove (or shoved). Sheaf means, that which is shov'd together. N.B. The past participle in the Anglo-Saxon is usually formed by adding od (which we now write ed) to the præterperfect; but the præterperfect itself is often used (both in Anglo-Saxon and in English) for the past participle, without the termination od or ed. Now the præterperfect of rcuran is rcear.

SHAFT (A.S. rceart), which seems to us so different a word from Sheaf, is yet no other than the same past participle rcearo, rceart. Shaft means that which is show'd.

R

<sup>\*</sup> Leasing, i. e. Loosing, i. e. picking up that which is Loose (i.e. Loosed) separate (i.e. separated) or detached (detaché) from the sheaf (2).

shew how variously our old English writers spelled and used this same word.

"Pardoun and life to thir teris gif we,
(Quod Priamus) and mercy grantis fre.
And first of all the mannakillis and hard bandis
Chargeit he LOUS of this ilk mannis handis.

Full weil instrukkit of Grekis art and slicht,
LOUSIT and laitlye fred of all his bandis,
Unto the sternis heuit up his handis."

Douglas, booke 2. pag. 43.

"Bewalit thair feris LOSIT on the flude."

booke 1. pag. 19.

"That we thy blud, thy kinrent, and ofspring Has LOSIT oure schippis."

booke 1. pag. 20.

"The grete LOIS of Anchises regreting sare, And altogidir gan to wepe and rare."

booke 5. pag. 148.

"For neuir syne with ene saw I her eft, Nor neuer abak, fra sche was LOIST or reft, Blent I agane."

booke 2. pag. 63.

"His nauy LOIST reparellit I but fale,
And his feris fred from the deith alhale."

booke 4. pag. 112.

"Bewaland gretelye in his mynde pensife,
For that his freynd was fall, and LOIST his life."

booke 5. pag. 157.

"Desist, Drances, be not abasit, I pray,
For thou sall neuer LEIS, schortlie I the say,
Be my wappin nor this rycht hand of myne
Sic any peuishe and cative saule as thine."

booke 11. pag. 377 -

"But yet LESSE thou do worse, take a wyfe: Bet is to wedde, than brenne in worse wyse."

Dreame of Chaucer, fol. 259. pag. 2. col. 2.

"And on his way than is he forthe yfare In hope to ben LESSED of his care."

Chaucer, Frankeleyns Tale, fol. 54. pag. 1. col. 1.

"Now let us stynt of Troylus a stounde, That fareth lyke a man that hurt is sore, And is som dele of akyng of his wounde YLESSED well, but heled no dele more."

Troylus, boke 1. fol. 163. pag. 1. col. 1.

"And gladly LESE his owne right,
To make an other LESE his."

Gower, lib. 2. fol. 28. pag. 2. col. 2.

"Lo wherof sorcerie serueth.
Through sorcerie his loue he chese;
Through sorcerie his life he LESE."

lib. 5. fol. 137. pag. 1. col. 1.

"For unto loues werke on night
Hym lacketh both will and might.
No wondre is in lustie place
Of loue though he LESE grace."

lib. 7. fol. 143. pag. 1. col. 2.

"It fit a man by wey of kynde
To loue, but it is not kinde
A man for loue his wit to LESE."

lib. 7. fol. 167. pag. 1. col. 2.

Wyne maketh a man to LESE wretchedly His mynde, and his lymmes euerychone."

Chaucer, Sompners Tale, fol. 44. pag. 1. col. 1.

"There may nothing, so God my soule saue, Lykyng to you, that may displese me; Ne I desire nothyng for to haue, Ne dred for to LESE, saue onely ye."

Clerke of Oxenfordes Tale, fol. 48. pag. 1. col. 1.

- "Him neded none helpe, if he ne had no money that he myght LESE."

  Boecius, boke 3. fol. 233. pag. 1. col. 1.
  - "Al shulde I dye, I wol her herte seche I shal no more LESEN but my speche."

Troylus, boke 5. fol. 194. pag. 2. col. 2.

"If it so be that thou art myghtye ouer thy selfe, that is to sayne, by tranquyllyte of thy soule, than haste thou thynge in thy power, that thou noldest neuer LESEN."

Boecius, boke 2. fol 227. pag. 2. col. 2.

"The maister LESETH his tyme to lere Whan the disciple wol not here."

Romaunt of the Rose, fol. 130. pag. 1. col. 2.

"Ha, how grete harme, and skaith for euermare
That child has caucht, throw LESING of his moder."

Douglas, booke 3. pag. 79.

#### IV.

"Skinner, Minshew and Johnson agree in deriving it [ELSE] from the Greek αλλως or the Latin alias. There is indeed as much reason to suppose that the Greeks and Latins borrowed the word from the Germans, as that these borrowed it from them.—Al and El may be said to convey the same idea as the Greek αλλως and the Latin alias; and, if so, why should we have recourse to the verb Alexan to find their origin?" Pag. 52.

This is truly curious: ELSE from addas or alias; although there is as much reason to suppose that the Greeks and Latins borrowed the word from the Germans, as that these borrowed it from them.

But Al and El convey the same idea as allows and alias:—What is that idea? This is a question which my Critics never ask themselves; and yet it is the only rational object of etymology. These gentlemen seem to think that translation is explanation. Nor have they ever yet ventured to ask themselves what they mean, when they say that any word comes from, is derived from, produced from, originates from, or gives birth to, any other word. Their ignorance and idleness make them contented with this vague and misapplied metaphorical language: and if we should beg them to consider that words have no locomotive faculty, that they do not flow like rivers, nor vegetate like plants, nor spiculate like salts, nor are generated like animals; they would say, we quibbled with them; and might perhaps in their fury be tempted to exert against us "a vigour beyond the law." And yet, untill they can get rid of these metaphors from their minds, they will not themselves be fit for etymology, nor furnish any etymology fit for reasonable men.

## V.

"As there is an equivalent in the French of the word unless, very much resembling it in turn, it is somewhat extraordinary that it should never have occurred to you, that possibly the one is a translation, or at least an imitation of the other. This equivalent is A moins que. What word more likely to have given

birth to unless; if we may suppose the latter to be a compound of on and less." Pag. 39.

"You add in a note—'It is the same imperative LES, placed at the end of nouns and coalescing with them, which has given to our language such adjectives as Hopeless, Restless, &c.'—These words have been all along considered as compounds of Hope, Rest, &c. and the adjective Less, Anglo-Saxon Lear, and Dutch Loos: and this explanation is so natural, so clear and satisfactory, that it is inconceivable how a man, who has any notion of neatness and consistency in etymological disquisitions, could ever think of their being compounds of a noun, and the imperative of the verb Leran. Leas and Loos are still extant, this in the Dutch, and that in the Anglo-Saxon language: and both answer to the Latin solutus in this phrase solutus cura.

<sup>—&</sup>quot; Multa adjectiva formantur ex substantivis addendo affixum negativum Lear vel Leare. Hinc apud nos Carelesse, &c. Sciendum vero est Lear Anglo-Saxonicum deduci a M. Gothico Laus, quod significat liber, solutus, vacuus, et in compositione privationem vel defectum denotat. Hickes, A.S. Gram. pag. 42.

<sup>&</sup>quot;Dr. Johnson gives us, in his Dictionary, the following deduction of the word LEST;—"LEST, conjunction from the adjective LEAST, That not." Pag. 70.

"Your improvement upon Dr. Johnson is, Lezed" that, i.e. Hoc dimisso. Is it not astonishing that a man should plume himself on having substituted this strange and far-fetched manner of speaking, for the easy and natural explanation which precedes?" Pag. 71.

"LEST, in the sense of That not, or the Ne emphaticum of the Latin, is generally written in the ancient language thus, LEST. And as Lær is used also in the Anglo-Saxon for the comparative of lytel, parvus, it is evident that # lær answers to the modern the, or that LESS. # lært, to that LEAST, supple, of ALL things." Pag. 72.

I may answer them in the language of Shakespeare,

For him ye labour by your flight to shun,
And yet run toward him still."

They contend that the conjunction unless, and the privative termination less, come from the adjective

Lezed."—They misrepresent my words just as it suits their purpose. I have said LESED, not LEZED. They have not introduced the z here by accident; for the change is important to the etymology. We could never arrive at LEST from LEZED: for (when the vowel between them is removed) z must be followed by D in pronunciation, as S by T.—Take the word Greased for an instance: if you remove the vowel, you must either pronounce it Greaz'd, or Greas't.



LESS; and the conjunction LEST, from the superlative LEAST. Well: And what is the adjective LESS? What is the comparative LESS? and what is the superlative LEAST? I say, What are they? for that is the rational etymological question; and not, whence do they come.—It is with words as with men: Call this Squire, my Lord; then he will be comparative: Call him by the new-fangled title of Marquis, or call him Duke; then he will be superlative: And yet whosoever shall trust him, or have to do with him, will find to their cost that it is the same individual Squire Windham still. So neither is the substance or meaning or real import or value of any word altered by its grammatical class and denomination.

The adjective Less and the comparative Less\* are the imperative of Legan; and the superlative Least is the past participle.

The idle objections of these Critics have brought meto mention this etymology out of its due course: and I do not intend to pursue its consequences in this place—But the reader will see at once the force of this adjec—

<sup>\*</sup> Parvum—Comparative Minus. Little or Small—Comparative Less.

The reader will not be surprised at the irregularity (as it is called) of the above comparisons, when he considers the real meaning and import of *Minus* and *Less*.

tive as used by our ancestors, when, instead of nineteen and eighteen, they said, An lær pentiz—Tpa lær tpentiz. i. e. Twenty, Dismiss (or Take away) one. Twenty, Dismiss (or Take away) two. We also say,—"He demanded twenty: I gave him two Less." i. e. I gave him twenty, Dismiss two. The same method of resolution takes place, when we speak of any other quantity besides bare numbers: nor can any instance of the use of Less or Least be found in the language, where the signification of Dismissing, Separating, or Taking away, is not conveyed.

#### VI.

"LEST for LESED, say you, as BLEST for BLESSED.—
This is the whole of what you tender for our deference
to your opinion: and small as the consideration is, it
is made up of bad coin. Lesan and BLESSIAN cannot,
whatever you may think of the matter, be coupled together, as belonging to one and the same order of verbs;
the one has a single, the other a double consonant before the termination of the infinitive mood: that forms
a long, this a short syllable in the participle passive;
and consequently, though the latter will bear the contraction, it does not follow that the former will bear it
likewise. And thus much for the bad coin with which
you attempt to put us off." Pag. 68.

The change of the terminating D to T in the past par-

ticiples (or in any other words) does not depend either upon single or double consonants, or upon the length or shortness of the syllables; but singly upon the sound of the consonant which precedes it. There is an anatomical reason and necessity for it, which I have explained in pages 130 and 402 of the first edition of this volume. But, without the reason, and without the explanation, the facts are so notorious and so constantly in repetition, that they had only to open their eyes, or their ears, to avoid so palpable an absurdity as this rule about double consonants and long syllables, which they have, for the first time, conjured up. What then Should I not speak common English, if I should say to Mr. Windham,

"Thou hast Fac't many things; Face not me."

"You have Fleec't the people, and Splic't a rope for your own neck."

Here are no double consonants; and there are long syllables. But, if they will not believe their eyes and their ears, let them try their own organs of speech; and they will find, that without a vowel between s and D (or an interval equal to the time of a vowel) they cannot follow the sound s with the audible sound D; and that, if they will terminate with D, they must change the preceding s to a z. All this would be equally true of the sound, even if the spelling had always continued

with a D, and that no writer had ever conformed his orthography to the pronunciation\*. But we have very numerous written authorities to dumbfound these critics†. I shall give them but two; believing they are two more than they wish to see.

"None other wise negligent
Than I you saie, haue I not bee.
In good feith sonne wel me quemeth,
That thou thy selfe hast thus acquite
Toward this, in whiche no wight
Abide maie, for in an houre
He LEST all that he maie laboure
The longe yere."

Gower, de Conf. Aman. fol. 68. pag. 1. col. 2.

"In the towne of Stafforde was (William of Cantorbury saith, Ihon Capgraue confirminge the same) a lustye minion, a trulle for the nonce, a pece for a prince, with whome, by report, the kinge at times was very familiare. Betwixte this wanton damsel or primerose pearlesse and Becket the chancellor, wente store of presentes, and of loue tokens plenty, and also the louers met at times, for when he resorted thidre, at no place would he be hosted and lodged, but wher as she held residence. In the dedde tyme of the night (the storye saithe) was it her generall custome, to come alone to his bedchambre with a candle in her

<sup>\*</sup> Da halgan jaule ppam Sam bendum Sær lichoman onlyrde. Bed. 3. 8. Onlyrde instead of onlyred; the e being removed from between the r and d, this word must be pronounced onlyre.—" D literam ratio poscit, aures magis audiunt s."

<sup>†</sup> Satis hoc potuit admonendi gratia dixisse, præter agrestes quosdam et indomitos certatores, qui nisi auctoritatibus adhibitis non comprimuntur.

hand, to toy and trifle with him. Men are not so folish, but they can wel conceiue, what chastity was obserued in those prety, nice, and wanton metinges. But they say, he sore amended whan he was once consecrated archbishop of Cantorbury, and LEAST \* well his accustomed enbracinges after the rules of loue, and became in life relygious, that afore in loue was lecherous."

Iohn Bale. Actes of English Votaries. Dedicated to kyng Edwarde the syxte. 1550.

### SINCE.

SINCE is a very corrupt abbreviation; confounding together different words and different combinations of words: and is therefore in modern English improperly made (like But) to serve purposes which no one word in any other language can answer; because the same accidental corruptions, arising from similarity of sound, have not happened in the correspondent words of any other language.

Where we now employ SINCE was formerly (according to its respective signification) used,

## Sometimes,

1. Seoddan, Sioddan, Seddan, Siddan, Sidden, Sithen, Sithence, Sithens, Sithnes, Sithnes:

## Sometimes,

2. Syne, Sine, Sene, Sen, Syn, Sin:

<sup>\*</sup> He dismissed. He put away. He relinquished.

## Sometimes,

3. Seand, Seeing, Seeing that, Seeing as, Sens, Sense, Sence.

## Sometimes,

4. Sidde, Sid, Sithe, Sith, Seen that, Seen as, Sens, Sense, Sence.

Accordingly SINCE, in modern English, is used four ways. Two, as a Preposition; connecting (or rather effecting) words: and Two, as a Conjunction; affecting sentences\*.

When used as a Preposition, it has always the signification either of the past participle Seen joined to thence, (that is, seen and thenceforward:)—or else it has the signification of the past participle seen only.

When used as a Conjunction, it has sometimes the signification of the present participle Seeing, or Seeing that; and sometimes the signification of the past participle Seen, or Seen that.

<sup>\*</sup> It is likewise used adverbially: as when we say—It is a year SINCE: i. e. a year SEEN.

In French—une année passée.

In Italian—un anno fa: i. e. fatto.

## As a Preposition,

- 1. Since (for Siððan, Sithence, or Seen and thence forward,) as,
  - "Such a system of government as the present has not been ventured on by any King since the expulsion of James the Second."
    - 2. Since (for Syne, Sene, or Seen,) as,
  - "Did George the Third reign before or SINCE that example?"

## As a Conjunction,

- 3. Since (for Seand, Seeing, Seeing as, or Seeing that,) as,
- "If I should labour for any other satisfaction, but that of my own mind, it would be an effect of phrensy in me, not of hope; SINCE it is not truth, but opinion that can travel the world without a passport."
- 4. Since (for Sidde, Sith, Seen as, or Seen that,) as,
- "SINCE Death in the end takes from all, whatsoever Fortune or Force takes from any one; it were a foolish madness in the shipwreck of worldly things, where all sinks but the sorrow, to save that\*."

<sup>\*</sup>  $V\hat{u}$ , the French past participle of Voir, to See, is used in the same conjunctive manner in that language.

<sup>&</sup>quot; Dis nous pourquoi Dieu l'a permis, Veu qu'il paroit de ses amis?"

Junius says,—"SINCE that Time, exinde. Contractum est ex Angl. Sith thence, q. d. sero post: ut Sith illud originem traxerit ex illo SEIψ11, Sero, quod habet Arg. Cod."

Skinner says,—"Since, a Teut. Sint. Belg. Sind. Post, Postea, Postquam. Doct. Th. H. putat deflexum a nostro Sithence. Non absurdum etiam esset declinare a Lat. Exhinc, e et h abjectis, et x facillima mutatione in s transeunte." Again he says,—"Sith ab A.S. Siððan, Sýððan. Belg. Seyd, Sint. Post, Post illa, Postea."

After the explanation I have given, I suppose it unnecessary to point out the particular errors of the above derivations.

Sithence and Sith, though now obsolete, continued in good use down even to the time of the Stuarts.

Hooker in his writings uses Sithence, Sith, Seeing, and Since. The two former he always properly distinguishes; using Sithence for the true import of the Anglo-Saxon Siddan, and Sith for the true import of the Anglo-Saxon Sidde. Which is the more extraordinary, because authors of the first credit had very long before Hooker's time confounded them together; and thereby led the way for the present indiscriminate and corrupt use of since in all the four cases mentioned.

Seeing Hooker uses sometimes, perhaps, (for it will admit a doubt\*) improperly. And SINCE (according to the corrupt custom which has now universally prevailed in the language) he uses indifferently either for Sithence, Seen, Seeing, or Sith.

## THAT.

There is something so very singular in the use of this Conjunction, as it is called, that one should think it would alone, if attended to, have been sufficient to lead the Grammarians to a knowledge of most of the other conjunctions, as well as of itself. The use I mean is, that the conjunction THAT generally makes a part of, and keeps company with, most of the other conjunctions.—If that, An that, Unless that, Though that, But that, Without that, Lest that, Since that, Save that, Except that, &c. is the construction of most of the sentences where any of those conjunctions are used.

For it may either be resolved thus;—It seems strange that men, SEEING that death will come when it will come, should fear:

Or—Strange that men should fear; it being SEEN that death will come when it will come.

<sup>\*</sup> Such is the doubtful use of it by Shakespear in the following passage:

<sup>&</sup>quot;Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
SEEING that death, a necessary end,
Will come when it will come."

Is it not an obvious question then, to ask, why this Conjunction alone should be so peculiarly distinguished from all the rest of the same family? And why this alone should be able to connect itself with, and indeed be usually necessary to, almost all the others? So necessary, that even when it is compounded with another conjunction, and drawn into it so as to become one word, (as it is with sith and since,) we are still forced to employ again this necessary index, in order to precede, and so point out the sentence which is to be affected by the other Conjunction?

## B.

De, in the Anglo-Saxon, meaning THAT, I can easily perceive that SITH (which is no other than the Anglo-Saxon Sidde) includes THAT. But when SINCE is (as you here consider it) a corruption for Seeing-as and Seen-as; how does it then include THAT?—In short, what is As? For I can gather no more from the Etymologists concerning it, than that it is derived either from is or from Als\*: But still this explains nothing: for what is, or Als, remains likewise a secret.

## H.

The truth is, that As is also an article; and (however

<sup>\*</sup> Junius says,—"As, ut, sicut, Græcis est &s." Skinner, whom S. Johnson follows, says—"As, a Teut. Als, sicut; eliso scil. propter euphoniam intermedio L."

and whenever used in English) means the same as It, or That, or Which. In the German, where it still evidently retains its original signification and use, (as so\* also does,) it is written—Es.

Mr. Tyrwhitt indeed (not perceiving that Al-es and Al-so are different compounds) in a note on the Canterbury Tales, v. 7327, says—"Our AS is the same with Als, Teut. and Sax. It is only a further corruption of Also." But the etymological opinions of Mr. Tyrwhitt (who derives For the Nones from Pronunc) merit not the smallest attention.

Dr. Lowth, amongst some false English which he has recommended, and much good English which he has reprobated, says—"SO-AS, was used by the writers of the last century to express a consequence, instead of SO-THAT. Swift, I believe, is the last of our good writers who has frequently used this manner of expression. It seems improper, and is deservedly grown obsolete."

But Dr. Lowth, when he undertook to write his Introduction, with the best intention in the world, most assuredly sinned against his better judgment. For he begins most judiciously, thus,—" Universal Grammar explains the principles which are common to All languages. The Grammar of any particular language applies those common principles to that particular language." And yet, with this clear truth before his eyes, he boldly proceeds to give a particular grammar; without being himself possessed of one single principle of Universal Grammar. Again: he says,—" The connective parts of sentences are the most im-

<sup>\*</sup> The German so and the English so (though in one language it is called an Adverb or Conjunction, and in the other an Article or Pronoun) are yet both of them derived from the Gothic article SA, SA; and have in both languages retained the original meaning, viz. It, or That.

It does not come from Als; any more than Though, and Be-it, and If (or Gif), &c. come from Although,

portant of all, and require the greatest care and attention: for it is by these chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, the perspicuity, that is the first and greatest beauty of style, principally depends. Relatives and Conjunctions are the instruments of connection in discourse: it may be of use to point out some of the most common inaccuracies that writers are apt to fall into with respect to them; and a few examples of faults may perhaps be more instructive, than any rules of propriety that can be given."

And again,—" I have been the more particular in noting the proper uses of these conjunctions, because they occur very frequently; and, as it was observed before of connective words in general, are of great importance with respect to the clearness and beauty of style. I may add too, because mistakes in the use of them are very common."

After which he proceeds to his examples of the proper and improper use of these connectives:—without having the most distant notion of the meaning of the words whose employment he undertakes to settle. The consequence was unavoidable: that, (having no reasonable rule to go by, and no apparent signification to direct him) he was compelled to trust to his own fanciful taste (as in the best it is), and the uncertain authority of others; and has consequently approved and condemned without truth or reason. "Pourquoi (says Girard) après tant de siecles et tant d'ouvrages, les gens de lettres ont-ils encore des idées si informes et des expressions si confuses, sur ce qu'ils font profession d'etudier et de traiter? Ou s'ils ne veulent pas prendre la peine d'approfondir la matière, comment osent-ils en donner des leçons au public? C'est ce que je ne conçois pas.

and Albeit, and Algif,&c.—For Als, in our old English, is a contraction of Al, and es or as: and this Al (which in comparisons used to be very properly employed before the first es or as, but was not employed before the second,) we now, in modern English, suppress: As we have also done in numberless other instances; where All (though not improper) is not necessary.

Thus,

"She glides away under the foamy seas
As swift As darts or feather'd arrows fly."

That is,

"She glides away (with) THAT swiftness, (with) WHICH feather'd arrows fly."

When in old English it is written,

"Sche—————Glidis away under the fomy seis
ALS swift as ganze or fedderit arrow fleis:"

Douglas, booke 10. pag. 323.

then it means,

"With ALL THAT swiftness with WHICH, &c."

After what I have said, you will see plainly why so many of the conjunctions may be used almost indifferently (or with a very little turn of expression) for each other. And without my entering into the parti-

cular minutiæ in the use of each, you will easily account for the slight differences in the turn of expression, arising from different customary abbreviations of construction.

I will only give you one instance, and leave it with you for your entertainment: from which you will draw a variety of arguments and conclusions.

"And soft he sighed, LEST men might him hear.
And soft he sighed, ELSE men might NOT him hear.
And soft he sighed, ELSE men might him hear.
UNLESS he sighed soft, men might him hear.
BUT that he sighed soft, men might him hear.
WITHOUT he sighed soft, men might him hear.
SAVE that he sighed soft, men might him hear.
EXCEPT he sighed soft, men might him hear.
OUTCEPT he sighed soft, men might him hear.
OUT-TAKE he sighed soft, men might him hear.
If that he sigh'd NOT soft, men might him hear.
SET that he sigh'd NOT soft, men might him hear.
PUT CASE he sigh'd NOT soft, men might him hear.
BE IT he sigh'd NOT soft, men might him hear.

B.

According to your account then, Lord Monboddo is extremely unfortunate in the particular care he has taken to make an exception from the general rule he lays down, of the Verbs being the Parent word of all language, and to caution the candid reader from im-

puting to him an opinion that the Conjunctions were intended by him to be included in his rule, or have any connexion whatever with Verbs\*.

#### H.

In my opinion he is not less unfortunate in his rule than in his exception. They are both equally unfounded: and yet as well founded, as almost every other position which he has laid down in his two first volumes. The whole of which is perfectly worthy of that profound politician and philosopher, who esteems that to be the most perfect form, and as he calls it—" the last

<sup>\* &</sup>quot;This so copious derivation from the verb in Greek, naturally leads one to suspect that it is the Parent word of the whole language: and indeed I believe that to be the fact: for I do not know that it can be certainly shewn that there is any word that is undoubtedly a primitive, which is not a verb; I mean a verb in the stricter sense and common acceptation of the word. By this the candid reader will not understand that I mean to say that prepositions, conjunctions, and such like words, which are rather the Pegs and Nails that fasten the several parts of the language together than the language itself, are derived from verbs or are derivatives of any kind."

Vol. 2. part 2. b. 1. ch. 15.

Court de Gebelin is as positive in the contrary opinion,—
"Il a fallu necessairement," says he, "que tous les autres mots vinssent des noms. Il n'est aucun mot, de quelqu'espece que ce soit, et dans quelque langue que ce soit, qui ne descende d'un nom."—Hist. de la Parole, page 180.

stage of civil society\*," where Government leaves nothing to the free-will of individuals; but interferes with the domestic private lives of the citizens, and the education of their children! Such would in truth be the last stage of civil society, in the sense of the lady in the comedy, whose lover having offered—"to give her the last proof of love and marry her,"—she aptly replied, "The last indeed; for there's an end of loving."

B.

But what say you to the bitter irony with which Mr. Harris treats the moderns in the concluding note to his doctrine of Conjunctions? Where he says,—"It is somewhat surprising that the politest and most elegant of the Attic writers, and Plato above all the

<sup>\* &</sup>quot;But the private lives of the subjects under those Governments are left as much to the free will of each individual, and as little subjected to rule, as in the American Governments above mentioned: and every man in such a State may with impunity educate his children in the worst manner possible; and may abuse his own person and fortune as much as he pleases; provided he does no injury to his neighbours, nor attempts any thing against the State. The last stage of civil society, in which the progression ends, is that most perfect form of polity which, to all the advantages of the Governments last mentioned, joins the care of the education of the youth, and of the private lives of the citizens; neither of which is left to the will and pleasure of each individual; but both are regulated by PUBLIC WISDOM."—Vol. 1. page 243.

rest, should have their works filled with Particles of all kinds and with Conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a word as a Particle or Conjunction is to be found. Is it that where there is connection in the meaning, there must be words had to connect; but that where the connection is little or none, such connectives are of little use? That houses of cards without cement may well answer their end; but not those houses where one would chuse to dwell? Is this the cause? Or have we attained an elegance to the antients unknown?

'Venimus ad summam fortunæ,' " &c.

What will you say to Lord Monboddo, who holds the same opinion with Mr. Harris\*?

<sup>\* &</sup>quot;This abundance of Conjunctions and Particles," says he, vol. 2. page 179. "is, in my opinion, one of the greatest beauties of the Greek language, &c. For I am so far from thinking that that disjointed composition and short cut of style, which is so much in fashion at present, and of which Tacitus among the ancients is the great model, is a beauty, that I am of opinion it is the affectation of a deformity; nor is there, in my apprehension, any thing that more disfigures a style, or makes it more offensive to a man of true taste and judgement in writing," &c.

<sup>&</sup>quot;I shall only add at present, that one of the greatest difficulties of composing in English appears to me to be the want of such connecting particles as the Greeks have," &c.

H.

I say that a little more reflection and a great deal less reading, a little more attention to common sense\*, and less blind prejudice for his Greek commentators, would have made Mr. Harris a much better Grammarian, if not perhaps a Philosopher.—What a strange language is this to come from a man, who at the same time supposes these Particles and Conjunctions to be words without meaning! It should seem, by this insolent pleasantry, that Mr. Harris reckons it the perfection of composition and discourse to use a great many words without meaning!—If so, perhaps Master Slender's language would meet with this learned Gentleman's approbation:

"I keep but three men and a boy yet, till my mother be dead; but what though yet I live a poor gentleman born."

Now here is cement enough in proportion to the building. It is plain, however, that Shakespeare (a much better philosopher by the bye than most of those who have written philosophical Treatises) was of a different opinion in this matter from Mr. Harris.



<sup>\*</sup>The author would by no means be understood to allude to the COMMON SENSE of Doctors Oswald, Reid, and Beattie; which appears to him to be sheer nonsense.

He thought the best way to make his Zany talk unconnectedly and nonsensically was to give him a quantity of these elegant words without meaning which are such favourites with Mr. Harris and Lord Monboddo.

B.

This may be raillery perhaps, but I am sure it is neither reasoning nor authority. This instance does not affect Mr. Harris: for All cement is no more fit to make a firm building than no cement at all. Slender's discourse might have been made equally as unconnected without any particles, as with so many particles together. It is the proper mixture of particles and other words which Mr. Harris would recommend; and he only censures the moderns for being too sparing of Particles.

## H.

Reasoning! It disdains to be employed about such conceited nonsense, such affected airs of superiority and pretended elegance. Especially when the whole foundation is false: for there are not any useful connectives in the Greek, which are not to be found in modern languages. But for his opinion concerning their employment, you shall have authority, if you please; Mr. Harris's favourite authority: an Antient, a Greek, and one too writing professedly on Plato's

opinions, and in defence of Plato; and which if Mr. Harris had not forgotten, I am persuaded, he would not have contradicted.

Plutarch says—" Il n'y a ny Beste, ny instrument, ny armeure, ny autre chose quelle qu'elle soit au monde, qui par ablation ou privation d'une siene propre partie, soit plus belle, plus active, ne plus doulce que paravant elle n'estoit; là où l'oraison bien souvent, en estans les conjonctions toutes ostées, a une force et efficace plus affectueuse, plus active, et plus esmouvante. C'est pourquoy ceulx qui escrivent des figures de Retorique louent et prisent grandement celle qu'ils appellent deliée; là où ceulx qui sont trop religieux et qui s' assubjettissent trop aux regles de la grammaire, sans ozer oster une seule conjonction de la commune façon de parler, en sont à bon droit blasmez et repris; comme faisans un stile enervé, sans aucune pointe d'affection, et qui lasse et donne peine à ouir," &c.\*

I will give you another authority, which perhaps Mr. Harris may value more, because I value it much less.

"Il n'y a rien encore qui donne plus de mouvement au discours que d'en ôter les liaisons. En effet, un dis-

<sup>\*</sup> Platonic Questions, Amyot's Trass

cours que rien ne lie et n'embarasse, marche et coule de soymême, et il s'en faut peu qu'il n'aille quelquesois plus vite que la pensée même de l'orateur." Longinus then gives three examples, from Xenophon, Homer, and Demosthenes; and concludes—" En egalant et applanissant toutes choses par le moyen de liaisons, vous verrez que d'un pathetique fort et violent vous tomberez dans une petite affeterie de langage qui n'aura ni pointe ni eguillon; et que toute la force de votre discours s'eteindra aussi-tost d'elle-mesme. Et comme il est certain, que si on lioit le corps d'un homme qui court, on lui feroit perdre toute sa force; de même si vous allez embarrasser une passion de ces liaisons et de ces particules inutiles, elle les souffre avec peine; vous lui otez la liberté de sa course, et cette impetuosité qui la faisoit marcher avec la mesme violence qu'un trait lancé par une machine\*."

Take one more authority, better than either of the foregoing on this subject.

"Partes orationis similes nexu indigent, ut inter se uniantur; et iste vocatur Conjunctio, quæ definitur vocula indeclinabilis quæ partes orationis colligit. Alii eam subintelligi malint, alii expresse et moleste repetunt: illud, qui attentiores sunt rebus; hoc, qui rigorosius loquuntur. Omittere fere omnes conjunctiones Hispa-

<sup>\*</sup> Boileau's Translation.

norum aut vitium aut character est. Plurimæ desiderantur in Lucano, plurimæ in Seneca, multæ in aliis authoribus. Multas omitto; et, si meum genium sequerer, fere omnes. Qui rem intelligit et argumentum penetrat, percipit sibi ipsis cohærere sententias, nec egere particulis ut connectantur: quod, si interserantur voculæ connexivæ, scopæ dissolutæ illæ sunt; nec additis et multiplicatis conjunctionibus cohærere poterunt. Hinc patet quid debuisset responderi Caligulæ, Senecæ calamum vilipendenti. Suetonius: Lenius comptiusque scribendi genus adeo contempsit, ut Senecam, tum maxime placentem, commissiones meras componere, et Arenam sine calce, diceret."—" Caligulæ hoc judicium est, inquit Lipsius in judicio de Seneca; nempe illius qui cogitavit etiam de Homeri carminibus abolendis, itemque Virgilii et Titi Livii scriptis ex omnibus bibliothecis amovendis. Respondeo igitur meum Senecam non vulgo nec plebi scripsisse, nec omni viro docto, sed illi qui attente eum legeret. Et addo, ubi lector mente Senecam sequitur, sensum adsequi: nec inter sententias, suo se prementes et consolidantes pondere, conjunctionem majorem requiri."

CARAMUEL, cxlii.

And I hope these authorities (for I will offer no argument to a writer of his cast) will satisfy the "true taste and judgment in writing" of Lord Monboddo; who with equal affectation and vanity has followed Mr. Harris in this particular: and who, though incapable



of writing a sentence of common English, (defuerunt enim illi et usus pro duce et ratio pro suasore,) sincerely deplores the decrease of learning in England\*; whilst he really imagines that there is something captivating in his own style, and has gratefully informed us to whose assistance we owe the obligation.

<sup>\*</sup> See Mr. Boswell's Tour to the Hebrides, p. 473.

# ЕПЕА ПТЕРОЕНТА,

&c.

### CHAPTER IX.

OF PREPOSITIONS.

**B**.

WELL, Sir, what you have hitherto said of the Conjunctions will deserve to be well considered. But we have not yet entirely done with them: for, you know, the Prepositions were originally, and for a long time, classed with the Conjunctions: and when first separated from them, were only distinguished by the name of *Prepositive Conjunctions\**.

<sup>\*</sup> The philosophers of Hungary, Turkey and Georgia at least were in no danger of falling into this absurdity: for Dr. Jault, in his preface to (what is very improperly, though commonly, called) Menage's Dictionary, tells us—" Par le fréquent commerce que j'ai eu avec eux [les Hongrois] pendant plusieurs années, ayant tâché de pénétrer à fonds ce que ce pouvoit être que cet idiôme si différent de tous les autres d'Europe, je les ai convaincus qu'ils étoient Scythes d'origine, ou du moins que leur langue étoit une des branches de la Scythique; puisqu'à l'égard de l'inflexion elle avoit rapport à celle des Turcs, qui constam-

#### H.

Very true, Sir. And these Prepositive Conjunctions, once separated from the others, soon gave birth to another subdivision\*; and Grammarians were not ashamed to have a class of Postpositive Prepositives.—
"Dantur etiam Postpositiones (says Caramuel); quæ Præpositiones postpositivæ solent dici, nulla vocabulorum repugnantia: vocantur enim Præpositiones, quia sensu saltem præponuntur; et Postpositivæ, quia vocaliter postponi debent."

#### B.

But as Mr. Harris still ranks them with Connectives, this, I think, will be the proper place for their investigation. And as the title of Prepositive or Preposition "only expresses their place and not their character; their Definition, he says, will distinguish them from the former Connectives." He therefore proceeds to give a compleat definition of them, viz.

## -" A Preposition is a part of speech, devoid itself of

ment passoient pour Scythes, étant originaire du Turquestan, et de la Transoxiane; et qu'outre cela les PRÉPOSITIONS de ces deux langues, aussi bien que de la Georgienne, se mettoient toujours après leur regime, contre l'ordre de la nature et la signification de leur nom."

Look at the English, i. e. The language we are talking OF: The language we deal IN: The object we look TO: The persons we work FOR: The explanation we depend UPON; &c.

\* Buonmattei has still a further subdivision; and has made a separate part of speech of the Segnacasi.

signification; but so formed as to unite two words that are significant, and that refuse to coalesce or unite of themselves."—Now I am curious to know, whether you will agree with Mr. Harris in his definition of this part of Speech; or whether you are determined to differ from him on every point.

#### H.

Till he agrees with himself, I think you should not disapprove of my differing from him; because for this at least I have his own respectable authority. Having defined a word to be a "Sound significant;" he now defines a Preposition to be a word "devoid of signification." And a few pages after, he says, "Prepositions commonly transfuse something of their own meaning into the word with which they are compounded."

Now, if I agree with him that words are sounds significant; how can I agree that there are sorts of words devoid of signification? And if I could suppose that Prepositions are devoid of signification; how could lafterwards allow that they transfuse something of their own meaning?

B.

This is the same objection repeatefore to his definition of the fire But is it not

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#### H.

Mr. Harris no doubt intended it as such: for, in a note on this passage, he endeavours to justify his doctrine by a citation from Apollonius\*; which he calls "rather a descriptive sketch than a complete definition." But what he gives us in the place of it, as compleat, is neither definition nor even description. It contains a Negation and an Accident; and nothing more. It tells us what the Preposition is not; and the purpose for which he supposes it to be employed. It might serve as well for a definition of the East India Company, as of a Preposition: for of that we may truly say—"It is not itself any part of the Government, but so formed as to unite those who would not have coalesced of themselves."—Poor Scaliger (who well knew

<sup>\* &</sup>quot;Je n'entends pas trop bien le Grec, dit le Geant.

<sup>&</sup>quot;Ni moi non plus, dit la Mite philosophique.

<sup>&</sup>quot;Pourquoi donc, reprit le Sirien, citez-vous un certain Aristote en Grec?

<sup>&</sup>quot;C'est, repliqua le Savant, qu'il faut bien citer ce qu'on ne comprend point du tout, dans la langue qu'on entend le moins."

Voltaire, Micromegas.

<sup>†</sup> Let the reader who has any sense of justice, or who feels any anxiety for the welfare of his country, look back and re-consider the corrupt use which one Coalition would have made of this company in the year 1783, and the corrupt use which another Coalition has made of it since. Let him then recall to his mind the parallel history of the Company of St. George, at the close of the flourishing days of the Republic of Genoa; and

what a definition should be) from his own melancholy experience exclaimed—" Nihil infelicius grammatico definitore!" Mr. Harris's logical ignorance most happily deprived him of a sense of his misfortunes. And so little, good man, did he dream of the danger of his situation, that whilst all others were acknowledging their successless though indefatigable labours, and lamenting their insuperable difficulties, he prefaces his doctrine of Connectives with this singularly confident introduction;—" What remains of our work is a matter of less difficulty; it being the same here as in some historical picture: when the principal figures are once formed, it is an easy labour to design the rest\*."

in spite of all outward appearances, he will easily be able to foretell the speedy fate of this pilfered and annihilated body. Without any external shock, the sure cause of its rapid destruction is in its present despotic and corrupt constitution: to the formation of which (and to no supposed delinquency nor personal enmity) that much injured man, Mr. Hastings, was made the victim by all the corrupt parties in the kingdom.

\* Such is the language, and such are the definitions of him who, in this very chapter of the Prepositions, has modestly given us the following note.—" And here I cannot but observe, that he who pretends to discuss the sentiments of any one of these philosophers, or even to cite and translate him (except in trite and obvious sentences) without accurately knowing the Greek tongue in general; the nice differences of many words apparently synonymous; the peculiar style of the author whom he presumes to handle; the new coined words, and new significations given to old words used by such author and his sect;

### B

However contradictory and irregular all this may appear to you, Mr. Harris has advanced nothing more than what the most approved Greek and Latin Grammarians have delivered down to him, and what modern Grammarians and Philosophers have adopted \*.

the whole philosophy of such sect, together with the connections and dependencies of its several parts, whether logical, ethical or physical;—He, I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain and praise and censure merely by chance; and though he may possibly to fools appear as a wise man, will certainly among the wise ever pass for a fool. Such a man's intellect comprehends antient philosophy, as his eye comprehends a distant prospect. He may see, perhaps, enough to know mountains from plains, and seas from woods; but for an accurate discernment of particulars and their character, this, without further helps, it is impossible to attain."

- \* "Præpositio seu adnomen, per se non significat, nisi addatur nominibus."—Campanella.
- "Multas & varias hujus partis orationis definitiones invenio. Et præ cæteris arridet hæc,—Præpositio est vocula: modum quendam nominis adsignificans."—Caramuel.
- "Ut omittam Particulas minores, cujusmodi sunt Præpositiones, Conjunctiones, Interjectiones, quæ nullam habent cum nominibus affinitatem."—J. C. Scaliger. de L. L. cap. 192.

Even Hoogeveen, who clearly saw—"Particulas in sua Infantia fuisse vel verba vel nomina, vel ex nominibus formata, adverbia;" yet gives the following account and Definition of them:

#### H.

Yes. Yes. I know the errors are ancient enough, to have been long ago worn out and discarded. But

<sup>&</sup>quot;Primam, ut reliquarum, ita Græcæ quoque linguæ originem suisse simplicissimam, ipsa natura ac ratio docent; primosque on paticulas instituisse, quibus actiones exprimerent, non vero Particulas instituisse, probabile est. Certe, cum ex nominibus et verbis integra constet oratio, quorum hæc actiones et affectiones, illa personas agentes et patientes indicant, jure quæritur, an primæva lingua habuerit particulas. Non utique necessariam, rem exprimendi, vim habere videntur, sed adscititiam quandam, et sententias per nomina et verba expressas variandi, stabiliendi, infirmandi, negandi, copulandi, disjungendi, imminuendi, affirmandi, limitandi, multisque modis afficiendi: Ipsæ vero, quatenus particulæ, per se solæ spectatæ, mihil significant.—

<sup>&</sup>quot;Natura, inquam, ipsa docet, Particulis antiquiora esse nomina et verba, quia, observato rerum ordine, necesse est, res et actiones prius fuisse natas et expressas, quam Particulas, quæ has vel conjungunt, vel disjungunt: priora sunt jungenda jungentibus, firmanda firmantibus, limitanda limitantibus, et sic deinceps. Neque mea hæc, neque nova est de particularum minus antiqua origine opinio: suffragantem habeo Plutarchum ad illam quæstionem, quæ inter Platonicas postrema est—'Cur Plato dixerit orationem ex nominibus et verbis misceri.' Ubi ait—'Probabile esse, homines ab initio orationem distinguentium Particularum eguisse.'—

<sup>&</sup>quot;Dicamus ergo, Particulam esse voculam, ex nomine vel verbo natam, quæ sententiæ addita, aliquam ipsi passionem affert, et orationi adminiculo est, et officiosa ministra. Ministram voco, quia, orationi non inserta, sed per se posita et soli taria, nihil significat."

I do not think that any excuse for repeating them. For a much less degree of understanding is necessary to detect the erroneous principles of others, than to guard against those which may be started for the first time by our own imagination. In these matters it shows less weakness of judgement, because it is more easy, to deceive ourselves than to be deceived by others.

B.

You will do well, Sir, to be particularly mindful of what you said last; and to place your strongest guard there, where it may be most wanted: for you seem sufficiently determined not to be deceived by others. And with this caution, I shall be glad to hear your account of the Preposition. Perhaps I shall save time, at least I shall sooner satisfy myself, by asking you a few questions.—Pray how many Prepositions are there?

H.

Taking the Philosophy of language as it now stands, your question is a very proper one. And yet you know, that authors have never hitherto been agreed concerning their number. The ancient Greek Grammarians admitted only eighteen (six monosyllables and twelve dissyllables). The ancient Latin Grammarians above fifty\*. Though the moderns, Sanctius,

<sup>\*</sup> Scotus determines them to be forty-nine.

Scioppius, Perizonius, Vossius, and others, have endeavoured to lessen the number without fixing it\*.

Our countryman Wilkins thinks that thirty-six are sufficient †.

Girard says, that the French language has done the business effectually with thirty-two: and that he could not, with the utmost attention, discover any more ‡.

But the authors of the Encyclopédie [Preposition], though they also, as well as Girard, admit only simple

<sup>\*</sup> Sanctius says,—" Ex numero Præpositionum, quas Grammatici pertinaciter asserunt; aliquas sustulimus."

<sup>+ &</sup>quot;There are thirty-six Prepositions which may, with much less equivocalness than is found in instituted languages, suffice to express those various respects which are to be signified by this kind of Particle."—Part 3. chap. 3.

<sup>‡ &</sup>quot;Quoique les rapports determinatifs qu'on peut mettre entre les choses soient variés et nombreux; le langage François a trouvé l'art d'en faire enoncer la multitude et la diversité des nuances, par un petit nombre de mots: car l'examen du detail fait avec toute l'attention dont je suis capable, ne m'en offre que trente deux de cette espèce.—Il m'a paru que les dictionnaires confondent quelquefois des Adverbes et même des Conjonctions avec des Prepositions.—Je ne me suis jamais permis de ne rien avancer sans avoir fait un examen profond et rigoreux; me servant toujours de l'analyse et des regles de la plus exacte Logique pour resoudre mes doutes, et tacher de prendre la parti le plus vrai. Je ne dissimulerai pourtant pas, que mes scrupules ont été frequents: mais ma discussion a été attentive, et mon travail opiniatre."—Vrais Principes, Disc. 11.

prepositions, have found in the same language, forty-eight.

And Buffier gives a list of seventy-five; and declares that there is a great number besides, which he has not mentioned.

The greater part of authors have not ventured even to talk of any particular number: and of those who have, (except in the Greek) no two authors have agreed in the same language. Nor has any one author attributed the same number to any two different languages.

Now this discordance has by no means proceeded from any carelessness or want of diligence in Grammatists or Lexicographers: but the truth is, that the fault lies with the Philosophers: for though they have pretended to teach others, they have none of them known themselves what the nature of a Preposition is. And how is it possible that Grammarians should agree, what words ought or ought not to be referred to a class which was not itself ascertained? Yet had any of the definitions or accounts yet given of the Preposition and of language been just, two consequences would immediately have followed: viz. That all men would have certainly known the precise number of Prepositions; and (unless Things, or the operations of the human mind, were different in different

ages and climates) their number in all languages must have been always the same.

#### В.

You mean then now at last, I suppose, to fix the number of real Prepositions in our own, and therefore in all other languages.

#### H.

Very far from it. I mean on the contrary to account for their variety. And I will venture to lay it down as a rule, that, of different languages, the least corrupt will have the fewest Prepositions: and, in the same language, the best etymologists will acknowledge the fewest. And (if you are not already aware of it) I hope the reason of the rule will appear in the sequel.

There is not, for instance, (as far as I am aware) a preposition in any language answering directly to the French preposition CHEZ\*. Yet does it by no means.

<sup>\*</sup>In the same manner Temoin and Moyennant are prepositions peculiar also to the French, but which require no explanation: because the Substantive Temoin, and the Participle Moyennant, are not confined to their prepositive employment alone, (or, as in the Latin it is termed, put absolutely,) but are used upon all other common occasions where those denominations are wanted; and their signification is therefore evident MOIENING was antiently used in English.—"

any operation of the mind, or put their minds into any posture different from their ancestors or from other nations; but only that there happens not to be in any other language a similar corruption of some word corresponding precisely with CHEZ. Which is merely a corruption of the Italian substantive CASA\*: in

ing the helpe of God, to reduce and translate it." (See Ames's History of Printing; or see Percy's Reliques, vol. 2. p. 273.) Had the use of this word continued in our language, it would certainly have been ranked amongst the prepositions; and we should consequently have been considered as exerting one operation of the mind more than we do at present.

<sup>\*</sup> Though the bulk of the French language is manifestly a corrupt derivation from the Italian, yet, as Scaliger observed of the Romans—" Aliqui autem, inter quos Varro, etiam maligne eruerunt omnia e Latinis, Græcisque suas origines invidere:" So have the French, in all former times, shewn a narrow jealousy and envy towards Italy, its authors, and language: to which however they originally owe every thing valuable which they possess. From this spirit Henri Estiene, De la precellence du langage François, (a book of ill-founded vanity, blind prejudice and partiality) asserts that the Italians have taken-" la bande des mots qu'on appelle indeclinables; comme sont Adverbes, Conjonctions, et autres particules," from the French: and amongst others he mentions se, se non, che, ma, and senza. But I shall hereafter have occasion to shew clearly the injustice of Henry Estiene to the Italian language, when I come to compare the respective advantages and disadvantages of the modern languages of Europe, and whence they flow. In the mean time it may not perhaps be improper to offer a general rule, by which (when applicable) all etymological disputants ought to be de-

the same manner as chose is from cosa; or as cheval, chemise, chemin, chetif, chevreuil, cher, chenu,

termined, whether such determination be favourable or adverse to their national vanity and prejudice: Viz. That where different languages use the same or a similar particle, that language ought to be considered as its legitimate parent, in which the true meaning of the word can be found, and where its use is as common and familiar as that of any other verbs and substantives.

A more modern author (and therefore less excusable), Bergier, Elemens primitifs des Langues, having first absurdly imagined what is contradicted by all experience, viz.—"A mesure que les langues se sont eloignées de leur source primitive, les mots ont reçu de nouveaux accroissements: plus elles ont été cultivées plus elles se sont allongées. On ne leur a donné de l'agrément, de la cadence, de l'harmonie qu'aux depens de leur Bieveté:"-proceeds to this consequence,-" Les Romains ne nous ont pas communiqué les termes simples, les liaisons du discours: la plupart de cès termes sont plus courts en François qu'en Latin, & les Gaulois s'en servoient avant que de connoitre l'Italie ou ses habitants."—And then, to shew more strongly the spirit which animates him (a spirit unworthy of letters and hostile to the investigation of truth), adds—" Sommes nous suffisament instruits, lorsque nous avons appris de nos Etymologistes, que tel mot François est emprunté du Latin, tel autre du Grec, celui-ci de l'Espagnol, celui-la du Teuton ou de l'Allemand? Mais les Latins ou les Allemands de qui l'ont-ils reçu? Ne semble-t-il pas que nos ayeux ne subsistoient que des emprunts, tandisque les autres peuples estoient riches de leur propre fonds? Je ne puis souffrir qu'on nous envoie mendier ailleurs, tandisque nous l'avons chez nous."

Perhaps there was something of this jealousy in Menage, when (not being able to agree with Sylvius, that CHEZ should

chien, toucher, &c. are corrupted from cavallo, camiscia, camino, cattivo, cavriuolo, caro, canuto, cane, toccare, &c.

If the ingenious Abbé Girard had known what CHEZ

be written Sus or Sur) he asserts that—"CHEZ vient de APUD, d'où les Italiens ont fait APO, et les Espagnols CABE en preposant comme nous un C."

Mr. de Brosses however, superior to all little prejudices, says—"On voit bien que CHEZ est une traduction de l'Italien CASA, et que quand on dit CHEZ vous, c'est comme si l'on disoit CASA VOI (MAISON de vous). Et encore ce dernier mot est plutot dans notre langue une adverbe qu'une particule; ainsi que beaucoup d'autres dont l'origine devient plus facile a reconnoître Mais quand ce sont de pures Particules, il est mal aisé de retrouver la premiere cause de leur formation; qui sans doute a souvent été arbitraire & precipitée: comme je l'ai remarqué en parlant de petites expressions conjonctives, qui ne servent qu'à former la liaison du discours."

Formation mechanique des Langues, tom. 2. chap. 14. art. 254.

The French Law Term Chezé, which has caused to that people so much litigation, and to their lawyers so much controversy, (and which some of their authors would have written Chesné, because they supposed the land to have been formerly measured with a Chain; and others would have written choisé parce-que l'ainé choisit,) is derived in like manner from CASA, and means no more than what we in English call the Home-stead or Home-stall, whose extent is, of course, variable; but ought in reason to go with the house.

If therefore the French Etymologists thus stumbled at CHEZÉ, it is no wonder they knew not what to make of CHEZ, whose corruption had proceeded one step further.

really was, he would not have said (Vrais Principes, Disc. 2.) "CHEZ a pour son partage particulier une idée d'habitation, soit comme patrie, soit comme simple demeure domestique." But he would have said CHEZ is merely a corruption of CASA, and has all the same meaning in French which CASA has in Italian\*: and that is something more than patrie or demeure domestique; viz.—Race, Family, Nation, Sect, &c. ["Ancien patron de la CASE," says M. de Bussy Rabutin in his Memoirs, tom. 2. pag. 175.] Neither again would he have said-"Il s'agit ici de la permission que l'usage a accordée à quelques prepositions d'en regir d'autres en certaines occasions : c'est à dire, de les souffrir dans les complemens dont elles indiquent le rapport; comme—Je viens de chez vous." He would have seen through this grammatical mystery of one preposition's governing another; and would have said, that DE may be prefixed to the Substantive CHEZ (id est, CASA) in the same manner as to any other substantive. For,—"Je viens De CHEZ vous," is no other than—Je viens de CASA à vous; or (omitting the Segnacaso†) de CASA vous; or, de CA vous‡.

<sup>\*</sup> S. Johnson (who was conversant with no languages but English, Latin, and Greek) under the word AT, says hardily, but not truly, that—" CHEZ means sometimes application to, or dependence on."

<sup>+</sup> That this omission of the Segnacaso is not a strained sup-

But thus it is that when Grammar comes at length (for its application is always late) to be applied to a language; some long preceding corruption causes a difficulty: ignorance of the corruption gives rise to some ingenious system to account for these words, which are considered as original and not corrupted. Succeeding ingenuity and heaps of misplaced learning increase the difficulty, and make the error more obstinate, if not incurable.

position of my own, we have the authority of Henri Estiene (De la precell. du lang. Fran. p. 178.)

" Qui la maison son voisin ardoir voit, De la sienne douter se doit,

"Et faut noter—la maison son voisin—estre dict à la faços ancienne; au lieu de dire—la maison DE son voisin."

So the Diction. della Crusca—" CASA. Nome dopo di cui vien lasciato talvolta dagli autori per proprietà di linguagio, l'Articolo e il segnacaso.

" Sen' andarono a casa i prestatori." BOCCAC.

‡ " Pourquoy si souvent de Dissylables font ils (les Italiens) des monosyllables; de CASA, CA, &c."

H. ESTIENE. De la precell.

Diction. della Crusca,-" CA, accorciato da CASA."

So Menage.—" Fermato l'uso di questo troncamento di CA per CASA, familiare a nostri antichi.—Sarae simile all' uomo savio, il quale edifica la CA sua sopra la pietra. Vangel di San matteo volgare.—Vinegia, ne' quali paesi si dice CA in vece di CASA. Silvano Rozzi." Many other instances are also given from Dante, Boccacio, Giovan Villani, Franco Sachetti, &c.

B.

Do you acknowledge the preposition to be an indeclinable word?

H.

No.

B.

Do you think it has a meaning of its own?

H.

Yes, most certainly. And indeed, if prepositions had no proper meaning of their own, why several unmeaning prepositions\*; when one alone must have answered the purpose equally? The cypher, which has no value of itself, and only serves (if I may use the language of Grammarians) to connote and consignify, and to change the value of the figures, is not several and various, but uniformly one and the same.

R

I guessed as much whilst you were talking of Con-

<sup>\*</sup> Speaking of Prepositions, Cour de Gebelin says, Gramm. Univers. page 238, "Mais comment des mots pareils qui semblent ne rien peindre, ne rien dire, dont l'origine est inconnue, et qui ne tiennent en apparence à aucune famille, peuvent ils amener l'harmonie et la clarté dans les tableaux de la parole et devenir si necessaires, que sans eux le langage n'offriroit que des peintures imparfaites? Comment ces mots peuvent ils produire de si grands effets et repandre dans le discours tant de chaleur, tant de finesse?"

junctions: and supposed that you intended to account for them both in the same manner\*.

Having in that letter explained the unmeaning conjunctions, with which alone I had at that time any personal concern; and not foreseeing that the equally unmeaning Prepositions were afterwards by a solemn decision (but without explanation) to be determined more certain than certainty; I was contented by that note to set other persons who might be more capable and more at leisure than myself, upon an enquiry into the subject: being very indifferent from whose hand the explanation might come to the public. I must acknowledge myself a little disappointed, that in eight years time, no person whatever has pursued the enquiry; although the success I had had with the Conjunctions might reasonably have encouraged, as it much facilitated, the search. But though all men (as far as I can learn) have admitted my particular proofs concerning the Conjunctions, none have been inclined (as I wished they might be) to push the principle of my reasoning further, and apply it to the other Particles. The ingenious author of Essays Historical and Moral, published in 1785, says, (page 125)—" Possibly Prepositions were, at first, short interjectional words, such as our carters and shepherds make use of to their cattle, to denote the relations of place. Or perhaps a more skilful linguist and antiquarian may be able to trace them from other words, as the Conjunctions have been traced by the author above mentioned."—It is therefore manifest, that the principle of my reasoning was either not sufficiently opened by me, or has not taken sufficient hold of the minds of others; and that it is necessary still further to apply it to the other Particles.

<sup>\*</sup> In a Letter to Mr. Dunning, published in the year 1778, I asserted in a note (page 23) that—"There is not, nor is it possible there should be, a word in any language, which has not a compleat meaning and signification even when taken by itself. Adjectives, Prepositions, Adverbs, &c. have all compleat, separate meanings, not difficult to be discovered."

H.

You were not mistaken, Sir. For though Vossius and others have concurred with the censure which Priscian passes on the Stoics for classing Prepositions and Conjunctions, &c. together under one head; yet in truth they are both to be accounted for in the same way.

The Prepositions as well as the Conjunctions are to be found amongst the other Parts of Speech. The same sort of corruption, from the same cause, has disguised both: and ignorance of their true origin has betrayed Grammarians and Philosophers into the mysterious and contradictory language which they have held concerning them. And it is really entertaining, to observe the various shifts used by those who were too sharp-witted and too ingenuous to repeat the unsatisfactory accounts of these Prepositions handed down by others, and yet not ingenuous enough to acknowledge their own total ignorance on the subject.

The Grammarian says, it is none of his business; but that it belongs to the Philosopher: and for that reason only he omits giving an account of them. Whilst the Philosopher avails himself of his dignity; and, when he meets with a stubborn difficulty which he cannot unravel, (and only then,) disdains to be employed about Words: although they are the necessary VOL. I.

channel through which his most precious liquors must flow.

"Grammatico satis est," says Sanctius, "si tres has partes posteriores (scil. Adverbia, Præpositiones, Conjunctiones,) vocet Particulas indeclinabiles; et functus erit officio perfecti Grammatici.—Significationes enumerare, magis Philosophi est quam Grammatici: quia Grammatici munus non est, teste Varrone, vocum significationes indagare, sed earum usum. Propterea nos in arte hæc prætermisimus."

Mr. Locke complains of the neglect of others in this particular; denies it to be his business "to examine them in their full latitude:" and declares that he "intends not here, a full explication of them." Like Scaliger—Non in animo est.—And this serves him as an apology for not examining them at all in any latitude; and for giving no explication of them whatever in any place.

The author of the Port Royal philosophical Grammar saves himself by an Almost. "Ce sont presque les mêmes rapports dans toutes les langues, qui sont marqués par les Prepositions." And therefore he will content himself to mention some of the principal French Prepositions, without obliging himself to fix their exact number. And as Sanctius had his reason for turning the business over to a philosophical grammar, whilst he was treating of a particular language: so this au-

thor, who was writing a general grammar, had his reason for leaving it to those who wrote particular grammars.—"C'est pourquoi je me contenterai de rapporter ici les principaux de ceux qui sont marqués par les prepositions de la langue Françoise; sans m'obliger à en faire un denombrement exact, comme il seroit necessaire pour une Grammaire particuliere."

M. L'Abbé de Condillac's method is most conveniently cavalier, and perfectly adapted to a writer of his description.—"Je me bornerai à vous en donner quelques exemples: car vous jugez bien, Monseigneur, que je ne me propose pas d'analyser les acceptions de toutes les prepositions." And again, concludes—"En voilà assez, Monseigneur\*!"

Even the learned President de Brosses, in his excellent treatise De la Formation mechanique des Langues, is compelled to evade the inquiry. "L'accroissement en tête des mots y amene une quantité fort variée d'idées accessoires. C'est un effet commun des Prepositions; qui pourroit fournir la matiere d'un chapitre tres-philosophique sur leurs causes, leurs racines,

<sup>\*</sup> In the same manner he skips over all sorts of difficulty with the Conjunctions.

<sup>&</sup>quot;Mais, Monseigneur, il est inutile de faire l'enumeration de toutes les conjonctions."—" Je ne crois pas, Monseigneur, qu'il y ait rien de plus à remarquer sur les conjonctions."

Partie 2. chap. 23.

leur force, leur effet, leurs significations, leurs varietés. Je ne ferai que toucher cette matiere en fort peu de mots dans un exemple que je donnerai, et sculement pour mettre sur les voies."

Tom. 2. chap. 11. art. 198.

The laborious and judicious R. Johnson includes in one page of his National Grammar all that he has to offer on the Adverb, Conjunction, and Preposition: and concludes with saying—"And here, if I would shew the reader the defectiveness of this Grammar (Lilly's) in the account it gives of the use of the Prepositions, it would make a little volume.

"Sed nos immensum spatio confecimus æquor, Et jam tempus Equum fumantia solvere colla"."

Our countryman Wilkins, who is fairer and more intelligent than any of them, does not deny that it falls properly within his province; but saves himself by selecting such as he conceives sufficient. Speaking of Particles, he says, (Part 3. chap. 2.)—"The words of this kind are exceeding numerous and equivocal in all languages, and add much to the difficulty of learning

<sup>\*</sup>And in his Noctes Nottinghamica he says—" Prepositionum Constructio—

<sup>&</sup>quot;We are come now to the most curious part of all grammar, and which, if it were truly stated, would at once instruct, and entertain the reader with a surprizing delight."

And there he leaves it.

them. It being a very hard matter to establish the just number of such as in all kinds are necessary\*, and to fix to them their proper significations: which yet ought to be done in a philosophical grammar. I shall in this Essay select out of instituted languages, such of the several sorts as I conceive sufficient for this purpose."

The learned Alexander Gil employs the denomination Consignificativa; which is more comprehensive than Particle, but not more explanatory.

## "DE CONSIGNIFICATIVIS.

"Vox consignificativa Articulos comprehendit, Adverbia item, Conjunctiones, Præpositiones, Interjectiones. Et quia in his invariabilibus nihil difficultatis est, præter ipsam vocum cognitionem, classes enim eædem sunt, ut usus idem qui Latinæ, et aliis linguis, ad Lexicographos harum rerum studiosum lectorem ablegabo."

Logonomia Anglica, pag. 67, 68.

Doctor Wallis, after Gil's example, says—"Adverbia eandem sortiuntur naturam apud nos quam

No wonder that Wilkins found it so hard to fix the number which was necessary, since their number in every language depends merely upon how many of the most common words shall become obsolete or corrupted. This being mere matter of particular fact and of accident, can have no place in general or philosophical grammar.

apud Latinos, aliasque gentes. Conjunctiones item eundem habent usum quem apud Latinos, aliosque. Præpositiones etiam eandem sortiuntur naturam, quam aliis linguis. Si quis tamen harum aliquot voces potius adverbia esse dicat; aut etiam ex adverbiis aliquot ad conjunctionum classem referre malit: non tanti est ut hac de re quis contendat; cum, et apud Latinos, eadem non raro vox nunc pro adverbio, nunc pro conjunctione censenda est. Neque aliquod grave detrimentum pateremur, si tam adverbia quam conjunctiones et interjectiones, ad eandem classem redigerentur. Est quidem nonnihil discriminis, sed levius-culum." Cap. xiii.

Greenwood rashly ventures a little further than any other person; and upon Mr. Locke's authority, acknowledging it to be his duty to do what other grammarians had neglected, says—

"I am sensible that what I have here done"—(and he has done nothing)—"is slight and superficial to what may and ought to be done; but if this shall meet with any encouragement, I may be excited to make farther improvements in these matters, by taking more pains to observe nicely the several postures of the mind in discourse \*."

<sup>\*</sup> In the same manner Greenwood slips the Conjunctions. "But this shall suffice for the Conjunctions, since it would be

Now Greenwood's Grammar did actually meet with very great and extraordinary encouragement; and went through several editions speedily during the author's life; but he never fulfilled his promise: nor indeed is there any thing about him, to incline us to believe that he was a fit person for such an undertaking.

But not to multiply quotations without end (in which you are much better versed than I am), you know that all philosophers, philologers and grammarians, who have owned a dissatisfaction in the accounts already given of the Particles, have yet, for some shuffling reason or other, all desired to be excused from giving a satisfactory account themselves.

B.

But why not concur with MM. de Port Royal, and the President de Brosses? They are free from the contradiction and inconsistency of Mr. Harris's account of the Prepositions. For they acknowledge them to have a signification.—" On a eu recours," say the former, "dans toutes les langues à une autre invention; qui a été d'inventer de petits mots pour etre mis avant les noms; ce qui les a fait appeller Prepositions."

And M. de Brosses with great ingenuousness tells

too tedious to go through all the divisions of them; and I may some other time explain them more largely and accurately."

us, (Traité de la Formation mechanique des Langues, tom. 2. chap. 11. art. 198.)-" Chacune des Prepositions a son sens propre, mais qu'on applique à beaucoup d'autres sens par extension et par approximation. Elles sont des formules abregées, dont l'usage est le plus frappant et le plus commode dans toutes les langues pour circonstancier les idées : elles sont d'ellesmêmes Racines primitives; mais je n'ai pas trouvé qu'il fut possible d'assigner la cause de leur origine: tellement que j'en crois la formation purement arbitraire. Je pense de même des Particules, des Articles, des Pronoms, des Relatifs, des Conjonctions; en un mot, de tous les monosyllabes si frequens qu'on emploie pour lier les paroles d'un discours, en former une phrase construite, et lui donner un sens determiné pour ceux qui l'entendent. Car ce n'est qu'en faveur de ceux qui ecoutent qu'on introduit cet appareil de tant de conjonctions. Un homme seul au monde ne parleroit que peu\* ou point. Il n'auroit besoin d'aucune de ces conjonctions pour former sa phrase mentale. Les seuls termes principaux lui suffiroient; parcequ'il en a dans l'esprit la perception circonstanciée, et qu'il sçait assez sous quel aspect il les emploie. Il n'en est pas de même, lorsqu'il faut exprimer la phrase au dehors. Un tas de mots isolés ne seront non plus une phrase pour l'auditeur, qu'un tas de pierres toutes taillées ne seroient une maison, si on

This is French reasoning, "seul au monde, il parleroit peu!"

rrangeoit dans leur ordre, et si on ne les lioit sable et de la chaux. L'apprêt de cette espece pressé pour un homme qui veut se faire en-Cependant la nature, les images, l'imitation, stopée, tout lui manque ici : car il n'est pas quespeindre et de nommer aucun objet reel; mais sent de donner à entendre de petites combinaisons es, abstraites, et vagues. Alors l'homme aura ur conjonctions des premiers sons brefs et vagues i venoient à la bouche. L'habitude en aura bient connoître la force et l'emploi. Ces petits signes aison sont restés en grand nombre dans chaque se, où l'on peut les considerer comme sons radisset ils y ont en effet leurs derivés."

nd again (Art. 254.) "J'ai fait voir combien il difficile de trouver le premier germe radical des citeules conjonctives du discours. Leur examen fait pencher à croire qu'elles etoient pour la plu-tarbitraires; et que le prompt et prodigieux beinqu'on en a pour s'enoncer, ayant forcé les hommes chaque pays à prendre le premier monosyllabe ou vocal indeterminé qui lui venoit à la bouche dans bitude significative. Il n'est guère plus aisé d'asmer la premiere origine de Prepositions, quoiqu'un plus composées que les simples particules conpetives."

And again (Art. 274.) "On auroit à parler aussi de

la cause des differentes terminaisons dans les langues, de la signification des prepositions, de leur varieté à cet egard: car les mêmes ont plusieurs sens très-differents. C'est une matiere extremement vaste et très-philosophique."

### H.

Messieurs de Port Royal and M. de Brosses deserve for ever to be mentioned with respect and gratitude; but, upon this occasion, I must answer them in the words of Mer. Casaubon (De Lingua Hebraica)—"Persuadeant fortasse illis, qui de verbis singulis, etiam vulgatissimis, a philosophis, prius quam imponerentur, itum in consilium credunt. Nos, qui de verborum origine longe aliter opinamur, plane pro fabula habemus," p. 37.

Language, it is true, is an Art, and a glorious one; whose influence extends over all the others, and in which finally all science whatever must centre. But an art springing from necessity, and originally invented by artless men; who did not sit down like philosophers to invent "de petits mots pour etre mis avant les noms;" nor yet did they take for this purpose "des premiers sons brefs et vagues qui leur venoient à la bouche\*: but

<sup>\*</sup> It will seem the more extraordinary that M. de Brosses should entertain this opinion of the *Particles*, when we remember what he truly says of *Proper names*.—" Tous les mots formants les noms propres ou appellatifs des personnes, ont en

they took such and the same (whether great or small, whether monosyllable or polysyllable, without distinction) as they employed upon other occasions to mention the same real objects. For Prepositions also are the names of real objects. And these petits mots happen in this case to be so, merely from their repeated corruption, owing to their frequent, long-continued, and perpetual use.

#### **B**.

You assert then that what we call *Prepositions*, and distinguish as a separate part of speech, are not a species of words essentially or in any manner different from the other parts: that they are not "little words invented to put before nouns, and to which all languages have had recourse:" but that they are in fact either Nouns or Verbs. And that (like the Conjunctions) Prepositions are only words which have been disguised by corruption; and that Etymology will give us in all languages, what Philosophy has attempted in vain.

quelque langage que ce soit, ainsi que les mots formants les noms des choses, une origine certaine, une signification determinée, une etymologie veritable. Ils n'ont pas, plus que les autres mots, été imposés sans cause, ni fabriqués au hasard, seulement pour produire un bruit vague. Cependant comme la plûpart de ces mots ne portent à l'oreille de ceux qui les entendent aucune autre signification que de designer les personnes nommées: c'est sur tout à leur égard que le vulgaire est porté à croire qu'ils sont denués de sens et d'etymologie."

And yet I cannot but perceive that such words as Prepositions are absolutely necessary to discourse.

### H.

I acknowledge them to be undoubtedly necessary. For, as the necessity of the Article (or of some equivalent invention) follows from the impossibility of having in language a distinct name or particular term for each particular individual idea\*; so does the necessity of the Preposition (or of some equivalent invention) follow from the impossibility of having in language a distinct complex term for each different collection of ideas which we may have occasion to put together in discourse. The addition or subtraction of any one idea to or from a collection, makes it a different collection: and (if there were degrees of impossibility) it is still more impossible to use in language a different and distinct complex term for each different and distinct collection of ideas, than it is to use a distinct particular term for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the Preposition employed: by whose aid complex terms are prevented from being infinite or too numerous, and are used only for those collections of ideas which we have most frequently occasion to mention in dis-And this end is obtained in the most sim-

<sup>\*</sup> See before, Chap. V.

ple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single complex term in the language, we either take that complex term which includes the greatest number, though not All, of the ideas we would communicate: or else we take that complex term which includes All, and the fewest ideas more than those we would communicate: and then by the help of the Preposition, we either make up the deficiency in the one case, or retrench the superfluity in the other.

# For instance,

- 1. "A House with a Party-wall."
- 2. "A House without a Roof."

In the first instance, the complex term is deficient: The Preposition directs to add what is wanting. In the second instance, the complex term is redundant: The Preposition directs to take away what is superfluous.

Now considering it only in this, the most simple light, it is absolutely necessary, in either case, that the Preposition itself should have a meaning of its own: for how could we otherwise make known by it our intention, whether of adding to or retrenching from, the deficient or redundant complex term we have employed?

If to one of our modern grammarians I should say -"A House, Join;"-he would ask me-"Join what?"—But he would not contend that Join is an indeclinable word, and has no meaning of its own: because he knows that it is the Imperative of the Verb, the other parts of which are still in use; and its own meaning is clear to him, though the sentence is not completed. If, instead of JOIN, I should say to him, -"A House with;"—he would still ask the same question, "With what?" But if I should discourse with him concerning the word WITH, he would tell me that it was a Preposition, an indeclinable word, and that it had no meaning of its own, but only a connotation or consignification. And yet it would be evident by his question, that he felt it had a meaning of its own; which is indeed the same as JOIN\*. And the

<sup>\*</sup>WITH is also sometimes the Imperative of Pyndan, to be. Mr. Tyrwhitt in his Glossary (Art. BUT) has observed truly,—that "BY and WITH are often synonymous."—They are always so, when WITH is the Imperative of Pyndan: for BY is the Imperative of Beon, to be.

He has also in his Glossary (Art. WITH) said truly, that—
"WITH meschance. WITH misaventure. WITH sorwe. 5316.
7797. 6916. 4410. 5890. 5922. are to be considered as parenthetical curses."—For the literal meaning of those phrases is (not God yeve, but)—BE mischance, BE misadventure, BE sorrow, to him or them concerning whom these words are spoken. But Mr. Tyrwhitt is mistaken, when he supposes—"WITH evil prefe. 5829. WITH harde grace. 7810. WITH sory grace. 12810."—to have the same meaning: for in those three instances,

only difference between the two words with and join, is, that the other parts of the verb VIψλN, Piδan, to join (of which with is the imperative) have ceased to be employed in the language \*. So that my instances stand thus,

- 1. A House Join a Party-wall.
  - 2. A House BE-OUT a Roof.

WITH is the Imperative of ΨΙΨΛΝ; nor is any parenthetical curse or wish contained in either of those instances.

As WITH means JOIN, so the correspondent French Preposition AVEC means—And Have that, or Have that also. And it was formerly written Avecque, i. e. Avezque. So Boileau, Satire 1.

- "Quittons donc pour jamais une ville importune:
  Où l'honneur est en guerre AVECQUE la fortune."
  And again, Satire 5.
  - "Mais qui m'assurera, qu'en ce long cercle d'ans, A leurs fameux epoux vos ayeules fidelles Aux douceurs des galands furent toujours rebelles? Et comment sçavez-vous, si quelqu'audacieux N'a point interrompu le cours de vos ayeux? Et si leur sang tout pur AVECQUE leur noblesse, Est passé jusqu'à vous de Lucrece en Lucrece."
- \* We still retain in English speech, though not often used in books, the substantives WITH or WITHER, WITHERS, and WITHER-BAND.
- "Me thou shalt use in what thou wilt, and doe that with a slender twist, that none can doe with a tough WITH."

Euphues and his England, pag. 136.

"They had arms under the straw in the boat; and had cut

And indeed so far has always been plainly perceived, that with and without are directly opposite and contradictory. Wilkins, without knowing what the words really were, has yet well expressed their meaning, where he says that with is a preposition—"relating to the notion of social, or circumstance of society affirmed; and that without is a preposition relating to the same notion of social, or circumstance of society denied."

And it would puzzle the wisest philosopher to discover opposition and contradiction in two words, where neither of them had any signification.

the WITHES that held the oars of the town-boats, to prevent any pursuit, if they should be forced to fly."

Ludlow's Memoirs, pag. 435.

And again, pag. 437. "One of the four watermen was the person who cut the WITHES of all the town-boats, to prevent them from pursuing."

"This troublesom rowing, though an ingenious invention of the Chineses, hath raised this proverb amongst them, that their boats are paper, and their watermen iron; because they are made of very thin boards, like our slit deal, which are not nailed, but fastened together with WITHS, in the Chinese tongue called rotang; by which means the boats, though often beaten by the strong current against the rocks, split not, but bend and give way."—History of China. By Iohn Ogilby. vol. 2. pag. 609.

"The only furniture belonging to the houses, appears to be an oblong vessel made of bark, by tying up the ends with a WITHE."—Captain Cook's Description of Botany Bay.

**B.** ...

According then to your explanation, the Preposition without, is the very same word, and has the very same meaning, as the Conjunction without. Does not this in some measure contradict what you before asserted, concerning the faithfulness of words to the standard under which they were originally enlisted? For there does not appear in this case to be any melting down of two words into one, by such a corruption as you before noticed in some of the Conjunctions. And yet here is one and the same word used both as a Conjunction and as a Preposition.

#### H.

There is nothing at all extraordinary, much less contradictory, in this; that one and the same word should be applied indifferently either to single words or to sentences: (for you must observe that the apparently different application constitutes the only difference between Conjunctions and Prepositions:) For I may very well employ the same word of direction, whether it be to add a word or to add a sentence: And again, one and the same word of direction will serve as well to take away a word as to take away a sentence. No wonder therefore that our ancestors (who were ignorant of the false divisions and definitions of Grammar which we have since received) should have used but indifferently to direct the omission either of a word, or of a sentence; and should have used with-

our also indifferently for the omission of a sentence or of a word. But after our authors became more generally and better acquainted with the divisions and definitions of the Greek and Latin Grammarians, they attempted by degrees to make our language also conform to those definitions and divisions. And after that it was, that But ceased to be commonly used as a known Preposition; and WITHOUT ceased to be correctly used as a Conjunction.

As the meaning of these two words BUT (I mean that part which is corrupted from Butan) and without, is exactly the same, our authors would most likely have had some difficulty to agree amongst themselves, which should be the Preposition and which the Conjunction; had it not been for the corruption\* of BOT, which becoming BUT, must necessarily decide the choice: for though without could very well supply the place of the Preposition BUT, it could not supply the place of the Bot part of the Conjunction BUT: whereas BUT could entirely supply the place of the Conjunction without. And this, I take it, is the reason why BUT has been retained as a Conjunction, and without has been retained as a Preposition.

Not however that they have been able so to banish the old habit of our language, as that BUT should al-

<sup>\*</sup> See p. 182.

ways be used as a Conjunction, and WITHOUT always as a Preposition (I mean that BUT should always apparently be applied to sentences, and WITHOUT always to words; for that, it must be remembered, is the only difference between Conjunctions and Prepositions): for BUT is still used frequently as a Preposition: though Grammarians, forgetful or heedless of their own definitions, are pleased to call it always a Conjunction;

As thus, "All BUT one."

And, though it is not now an approved usage, it is very frequent in common speech to hear without used as a Conjunction; where, instead of without, a correct modern speaker would use unless, or some other equivalent acknowledged conjunction: and that for no other reason, but because it has pleased our Grammarians to exclude without from the number of Conjunctions.

В.

And is not that reason sufficient, when the best writers have for a long time past conformed to this arrangement?

H.

Undoubtedly. Nor do I mean to censure those who follow custom for the propriety of a particular language: I do not even mean to condemn the custom:

for in this instance it is perfectly harmless. But I condemn the false philosophy which caused it. I condemn those who wilfully shut their eyes, and affect not to perceive the indifferent application of BUT, AND, SINCE, IF, ELSE, &c. both to words and to sentences; and still endeavour by their definitions to uphold a distinction which they know does not exist even in the practice of any language, and which they ought to know cannot exist in theory.

To the pedagogue, indeed, who must not trouble children about the corruption of words, the distinction of prepositions and conjunctions may be useful enough (on account of the cases which they govern when applied to words; and which they cannot govern when applied to sentences); and for some such reason, perhaps, both this and many other distinctions were at first introduced. Nor would they have caused any mischief or confusion, if the philosopher had not adopted these distinctions; taken them for real differences in nature, or in the operations of the human mind; and then attempted to account for what he did not understand. And thus the Grammatist has misled the Grammarian, and both of them the Philosopher.

B.

"SANS eyes, SANS teeth, SANS taste, SANS every thing."

This preposition too, which was formerly used instead of without, you mean, I suppose, to account for

in the same manner: It can be shewn, I suppose, to be the Imperative of some obsolete Saxon verb having a similar meaning.

### H.

SANS, though sometimes used instead of WITHOUT, is not an English but a French preposition, and therefore to be derived from another source.

"Et je conserverai, malgré votre menace,
Une âme SANS courroux, SANS crainte, et SANS audace."

Adelaïde.

Nor is it a verb, but a substantive: and it means simply Absence. It is one proof, amongst many others, that Plutarch's half-conjecture was not ill-founded. After all, he thinks it may be worth considering, whether the Prepositions may not be perhaps little fragments of words, used in haste and for dispatch, instead of the whole words\*. Sans is corrupted from the preposition Senza of the Italians (by old Italian authors written Sanza†) who frequently use it thus;

<sup>\*</sup> Ορα δε μη κομμασι και θραυσμασιν ονοματών εοικασιν, ώσπερ γραμματών σπαραγμασι και κεραιαις δι σπευδοντες γραφουσι, κ. τ. λ. Πλατώνικα Ζητηματα. θ.

<sup>+ &</sup>quot;Vai alla taverna, ripariti in Casa semmine, et dove si giuoca spendi SANZA modo."

Machiavelli. Clitia, atto 3. sce. 4.

<sup>&</sup>quot;SENZA et SANZA (says' Menage) Da Absentia, per afe-

Senza di te, i. e. Assenza di te. The French (as we have seen in Chez) omit the Segnacaso, and say Sans toi. And as from the Italian Assenza they have their Absence; or, as they pronounce it, Absance or Absans;

resi, lo cava il Cittadini. Viene secondo me da Sine. Sine, Sines, (come lo Spagnuolo Antes da Ante) Senes, (onde il Francese Sens, che si pronunzia Sans) Sense, Sensa, SENZA. SANZA disser piu volentieri gli antichi."

Again Menage says, that SANS dessus dessous, should be written SENS dessus dessous "comme on écrit, En tout Sens, de ce Sens là, &c. SENS, c'est à dire, face, visage, situation, posture," &c.—Menage is surely wrong: for it means, without top or bottom, i. e. a situation of confusion in which you cannot discern the top from the bottom; or say which is the top and which the bottom. We translate it by a similar expression in English, Upside down, by our old authors more properly written Up so down.

"But the other partie was so stronge,
That for the lawe of no statute
There maie no right be execute:
And upon this division
The londe was tourned UP SO DOWNE."

Gower, lib. 2. fol. 37. pag. 1. col. 2.

"Do lawe awaie, what is a kynge?

Where is the right of any thynge

If that there be no lawe in londe?

This ought a kynge well understonde,

As he whiche is to lawe swore,

That if the lawe be forelore

Withouten execucion,

It maketh a londe turne UP SO DOWNE."

Gower, lib. 7. fol. 159. pag. 1. col. 1.

so have they their preposition Sans from Senza or Sanza. But I persuade myself that you can have no doubt of the meaning of this preposition Sans, when you find the signification of its correspondent words equally clear in other languages.

The Greek preposition Xagus is the corrupted Imperative of Xagusus, to sever, to disjoin, to separate.

The German preposition SONDER, the imperative of Sondern, which has the same meaning as Xueizur.

The Dutch preposition ZONDER, the imperative of Zonderen, with the same meaning.

The Latin preposition SINE, i. e. Sit ne. Be not.

The Spanish Sin, from the Latin Sine.

The Italian Fuori
The Spanish Affuera (as Puerta from Porta)
The French Hors\* (by their old authors written Fors†)

From the Latin Foris ‡.

<sup>\*</sup> Menage, Cambiamenti delle Lettere, page 8, exemplifies Hors used by the French for Foris.

<sup>† &</sup>quot;Toute la troupe étoit lors endormie, Fors le galant qui trembloit pour sa vie." Contes de la Fontaine. Le Muletier.

<sup>&</sup>quot; Elle étoit jeune et belle creature, Plaisoit beaucoup, FORS un point qui gâtoit

Whence Hormis, i. e. (put out) by the addition of the participle of mettre.

B.

If there were no other relations declared by the prepositions, besides those of adding or taking away, per-

> Toute l'affaire, et qui seul rebutoit Les plus ardens; c'est qu'elle étoit avare." Contes de la Fontaine. Le Galant Escroc.

Brantome, Des Dames illustres, cites an account of the funeral of Queen Anne of Bretagne—" Ne furent à l'offrande Fors Monsieur d'Angoulesme." And again—" La reyne fut en colore de ce que tout ce grand convoy n'avoit passé outre, ainsi qu'elle attendoit, Fors Monsieur son fils, et le roy de Navarre."

‡ The Greek Ouga became the Doric Popa and the Latin Fora, whence Fores, Foris, whence the Italian Fuora, Fuore, Fuori, and the French Fors; which, in the prepositive and conjunctive use of it, the French have latterly changed to Hors: but they have not so changed it when in composition. They say indeed Fauxbourg corruptly for Forsbourg, as it was anciently written by Froissart and others; ["La Bourg de Four n'estoit anciennement qu'un Fauxbourg qu'on appelloit en Savoyard Bourg de Feur, c'est à dire, Bourg de Dehors."—Histoire de la Ville de Geneve, par Jacob Spon; who gives us likewise from their Archives the translation of it into Burgi Foris. For the same reason, I suppose a part of the town of Reading, in Berkshire, is called The Forbery.] but in their compounds the French retain For: -- "Corbleu, je luy passerois mon épée au travers du corps, à elle et au galant, si elle avoit Forfait à son honneur." George Dandin, act 1. sc. 4.

From the French we have many English words preceded by For with this meaning: as, Forfeit, Foreclose, &c. and we had anciently many more.

haps this explanation might convince me; but there are assuredly Prepositions employed for very different purposes. And instead of selecting such instances as may happen to be suited particularly to your own hypothesis, I should have more satisfaction if you would exemplify in those which Mr. Harris has employed to illustrate his hypothesis.

"From these principles (he says, book 2. chap. 3.) it follows, that when we form a sentence, the substantive without difficulty coincides with the verb, from the natural coincidence of substance and energy.— The Sun warmeth.—So likewise the energy with the subject on which it operates.—warmeth the Earth.— So likewise both substance and energy with their proper attributes.—The splendid Sun genially warmeth the fertile Earth.—But suppose we were desirous to add other substantives; as for instance, Air or Beams: how would these coincide, or under what character could they be introduced? Not as Nominatives or Accusatives, for both those places are already filled; the Nominative, by the substance Sun; the Accusative by the substance Earth. Not as Attributes to these last, or to any other thing: for, attributes by nature, they neither are nor can be made \*. Here then we perceive the rise and use of Prepositions. By these we connect those substantives to sentences, which at the time are unable to coalesce of themselves. Let us as-

<sup>\*</sup> N.B. Air Pump; Air Gun.

sume for instance a pair of these connectives, THRO' and WITH, and mark their effect upon the substances here mentioned. The splendid sum WITH his beams genially warmeth THRO' the air the fertile earth.—The sentence as before remains intire and one; the substantives required are both introduced; and not a word which was there before, is detruded from its proper place."

The first of this pair of his connectives (WITH) you have already explained, and I am willing to admit the explanation. It is,—The splendid sun Join his beams—instead of one single complex term including sun and beams\*.

But of what real object is THROUGH the name?

### H.

Of a very common one indeed †. For as the French peculiar preposition CHEZ is no other than the Italian

<sup>\*</sup> The Sun-beams.

<sup>†</sup> All Particles are in truth, in all languages, the signs of the most common and familiar ideas, and those which we have most frequently occasion to communicate: they had not otherwise become Particles. So very much mistaken was Mr. Locke, when he supposed them to be the signs or marks of certain operations of the mind for which we had either none or very deficient names; that the Particles are always the words which were the most common and familiar in the language from which they came.

substantive Casa or Ca, so is the English preposition Thorough\*, Thorough, Thorow, Through, or Thro', no other than the Gothic substantive AANKA, or the Teutonic substantive Thuruh: and, like them, means Door, gate, passage.

So that Mr. Harris's instance (translated into modern English) stands thus,

"The splendid sun—Join his beams—genially warmeth—Passage the air—(or, the air being the passage or medium) the fertile earth." And in the same manner may you translate the preposition Through in every instance where Thro' is used in English, or its equivalent preposition is used in any other language †.

After having seen in what manner the substantive House became a preposition in the French, you will not wonder to see Door become a preposition in the English: and though in the first instance it was more

<sup>\*</sup> S. Johnson calls "Thorough,—the word Through extended into two syllables."—What could possibly be expected from such an Etymologist as this? He might, with as much verisimilitude, say that SAIVAAA was the word Soul extended into three syllables, or that Exampooun was the word Alms extended into six.

<sup>+</sup> So, I suppose, the Greek word  $\Pi_{0g05}$  has given the Latin and Italian preposition Per, the French Par, and the Spanish Por.

easy for you to perceive the nature of the French preposition chez; because, having no preposition corresponding to it in English, there was so much prejudice out of your way; yet I am persuaded you will not charge this to me as a fantastical or far-fetched etymology, when I have placed before you, at one view, the words employed to signify the same idea in those languages to which our own has the nearest affinity.

Substantive.

Preposition.

So conioyned be Ulstris armes and Glocestris thurgh and thurgh, As shewith our wyndowes in houses thre."

Warton's Hist. of Engl. Poetry, vol. 1. pag: 302.

"Releved by thynfynyte grace and goodness of our said lord thurgh the meane of the mediatrice of mercy."

The Dictes and Sayinges of the Philosophers. 1477.

† The Greeks abbreviated in the same manner as the English: and as we use Thro for Thorough, so they used Opa for Oupa. Thus we find Ouphbpa, the Urethra, or urine passage, compounded of Oupor and Oupa, and by abbreviation Oga.

<sup>\* &</sup>quot;Than cometh ydelnesse, that is the yate of all harmes. This ydlenesse is the Thorruke of all wycked and vylayne thoughtes."—Chaucer, Persons Tale, fol. 3. pag. 1. col. 2.

<sup>+ &</sup>quot;So in an antient roll in verse, exhibiting the descent of the family of the lords of Clare in Suffolk, preserved in the Austin Friary at Clare, and written in the year 1356.

Substantive.

Anglo-Sax. Dopa. Dupu. Dupu. Dupuh. Duph. Durch. Door. Dore.

Goth. Ank. Deure. Deur. Deur. Door. Door. Durch. Thur. Thor. Thur. Thor. Thur. Duruch. Duruch.

Though it is not from Asia or its confines, that we are to seek for the origin of this part of our language; yet is it worth noticing here, that the Greek (to which the Gothic has in many particulars a considerable resemblance) employs the word  $\Theta vg\alpha$  for Door. And both the Persian (which in many particulars resembles

<sup>\*</sup> Lif hipan heopa cypicean mape Seapf hæbben, heald hine mon on oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon on oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon on oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

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\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypice.

\*\* Tif hipan heopa cypicean mape Seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypicean mape seapf hæbben, heald hine mon oppum hûf, and par næbbe Sonne ma Supa Sonne feo cypical heald he

the Teutonic\*) and the Chaldean, use Thro for Door. You will observe, that the Teutonic uses the same word Thurah both for the substantive (Door), and for what is called the preposition (Thorough). The Dutch, which has a strong antipathy to our Th, uses the very word Door for both. The Anglo-Saxon, from which our language immediately descends, employs indifferently for Door either Dure or Thure. The modern German (directly contrary to the modern English) uses the initial Th (Thur) for our substantive (Door), and the initial D (Durch) for our preposition (Thorough): and it is remarkable, that this same difference between the German and the English prevails in almost all cases where the two languages employ a word of the same origin having either of those initials. Thus Distel und Dorn-in German-are Thistles and Thorns in English. So the English Dear, Dollar, Deal, are in German Theur, Thaler, Theil.

Minshew and Junius both concur that Door, &c. are derived from the Greek Ovea: Skinner says, perhaps they are all from the Greek Ovea: and then without any reason (or rather as it appears to me against all

<sup>\* &</sup>quot;On n'est pas etonné de trouver du rapport entre l'Anglois et le Persan: car on sçait que le fond de la langue Angloise est Saxon; et qu'il y a une quantité d'exemples qui montre une affinité marquée entre l'Allemand et le Persan."

Form. mechan. des Langues, tom. 2. art. 166.

reason) chuses rather uselessly to derive the substantive Door from the Anglo-Saxon preposition Thor, Thruh, Thurh. But I am persuaded that Door and Thorough have one and the same Gothic origin AANKA, mean one and the same thing; and are in fact one and the same word.

B.

There is an insuperable objection, which, I fear, you have not considered, to this method of accounting for the Prepositions: for if they were really and merely, as you imagine, common Nouns and Verbs, and therefore, as you say, the names of real objects, how could any of them be employed to denote not only different\* but even contrary relations? Yet this is universally maintained, not only by Mr. Harris, but by Messrs. de Port Royal †, by the President de Brosses, and by all

<sup>\* &</sup>quot;Certains mots sont Adverbes, Prepositions, et Conjonctions en même temps. Et repondent ainsi en même temps à diverses parties d'oraison, selon que la Grammaire les employe diversement."—BUFFIER, art. 150.

<sup>† &</sup>quot;On n'a suivi en aucune langue, sur le sujet des prepositions, ce que la raison auroit desiré: qui est, qu'un rapport ne sût marqué que par une preposition; et qu'une preposition ne marquât qu'un seul rapport. Car il arrive au contraire dans toutes les langues ce que nous avons vu dans ces exemples pris de la Françoise; qu'un même rapport est signifié par plusieurs prepositions: et qu'une même preposition marque divers rapports."—MM. de Port Royal.

those writers whom you most esteem; and even by Wilkins \* and Locke.

Now if these words have a meaning, as you contend, and are constantly used according to their meaning, which you must allow, (because you appeal to the use which is made of them as proof of the meaning which you attribute to them); how can they possibly be the names of real and unchangeable objects, as common nouns and verbs are? I am sure you must see the necessity of reconciling these contradictory appearances.

#### H.

Most surely. And I think you will as readily acknowledge the necessity of first establishing the facts, before you call upon me to reconcile them. Where is the Preposition to be found which is at any time used in contrary or even in different meanings?

#### **B**.

Very many instances have been given; but none stronger than those produced by Mr. Harris of the Pre-

<sup>\*&</sup>quot;Some of these prepositions are absolutely determined either to motion or to rest, or the Terminus of Motion. Others are relatively applicable to both. Concerning which this rule is to be observed: that those which belong to motion cannot signify rest; but those which belong to rest may signify motion in the terminus."—WILKINS, part 3. chap. 3.

position from; which he shews to be used to denote three very different relations, and the two last in absolute contradiction to each other.

"From," he says, "denotes the detached relation of Body; as when we say—These Figs came from Turkey. —So as to Motion and Rest, only with this difference, that here the preposition varies its character with the Verb. Thus if we say—That lamp hangs from the cieling—the preposition from assumes a character of quiescence. But if we say—That lamp is falling FROM the cieling,—the preposition in such case assumes a character of motion."

Now I should be glad you would shew me what one Noun or Verb can be found of so versatile a character as this preposition: what name of any one real object or sign of one idea, or of one collection of ideas, can have been instituted to convey these different and opposite meanings?

# H.

Truly, none that I know of. But I take the word FROM (preposition, if you chuse to call it so) to have as clear, as precise, and at all times as uniform and unequivocal a meaning, as any word in the language. FROM means merely BEGINNING, and nothing else. It is simply the Anglo-Saxon and Gothic noun Fnum,

FKNM, Beginning, Origin, Source, Fountain, Author\*. Now then, if you please, we will apply this meaning to Mr. Harris's formidable instances, and try whether we cannot make from speak clearly for itself, without the assistance of the interpreting Verbs; who are supposed by Mr. Harris, to vary its character at will, and make the preposition appear as inconsistent and contradictory as himself.

Figs came FROM Turkey.

Lamp falls FROM Cieling.

Lamp hangs FROM Cieling.

Came is a complex term for one species of motion.

Falls is a complex term for another species of motion.

Hangs is a complex term for a species of attachment.

Have we occasion to communicate or mention the commencement or beginning of these motions and of this attachment; and the place where these motions and this attachment commence or begin? It is impossible to have complex terms for each occasion of this

<sup>\* &</sup>quot;Ne pædo ze je de on prumman pophte. he pophte pæpman and pipman." That is, Annon legistis, quod qui eos in principio creavit, creavit eos marem et sæminam? St. Matt. xix. 4.

sort. What more natural then, or more simple, than to add the signs of those ideas, viz. the word BEGIN-NING (which will remain always the same) and the name of the place (which will perpetually vary)?

# Thus,

"Figs came—BEGINNING Turkey.
Lamp falls—BEGINNING Cieling.
Lamp hangs—BEGINNING Cieling."

### That is

Turkey the *Place* of BEGINNING to come. Cieling the *Place* of BEGINNING to fall. Cieling the *Place* of BEGINNING to hang.

#### B.

You have here shewn its meaning when it relates to place; but Wilkins tells us, that "FROM refers primarily to place and situation: and secondarily to time." So that you have yet given but half its meaning.

—" FROM morn till night th' eternal larum rang."—
There is no place referred to in this line.

## H.

From relates to every thing to which BEGINNING relates\*, and to nothing else: and therefore is refera-

<sup>\*</sup> Is it unreasonable to suppose that, if the meaning of this word FROM, and of its correspondent prepositions in other languages,

ble to Time as well as to motion: without which indeed there can be no Time.

"The larum rang BEGINNING Morning:"

i. e. Morning being the time of its BEGINNING to ring.

had been clearly understood, the Greek and Latin Churches would never have differed concerning the *Eternal Procession* of the Holy Ghost FROM the Father, or FROM the Father and the Son? And that, if they had been determined to separate, they would at least have chosen some safer cause of schism?

"Apelles. I have now, Campaspe, almost made an end. Campaspe. You told me, Apelles, you would never end. Ap. Never end my love: for it shall be Eternal. Cam. That is, neither to have Beginning nor ending."

Campaspe by John Lilly, act 4. sc. 4.

Without Beginning."———

Paradise Regained, book 4, line 391.

To say that Immensity does not signify boundless space, and that Eternity does not signify duration or time without Beginning and end; is, I think, affirming that words have no meaning."—Dr. Sam. Clarke's fifth Reply to Leibnitz's fifth Paper, sect. 104-106.

Is it presumptuous to say, that the explanation of this single preposition would have decided the controversy more effectually, than all the authorities and all the solid arguments produced by the wise and honest bishop Procopowicz? and thus have withheld one handle at least of reproach, from those who assert—"Que l'on pourroit justement definir la theologie—L'art de composer des chimeres en combinant ensemble des qualités impossibles à concilier."—Systeme de la Nature, tom. 2, p. 55.

#### B.

Still I have difficulty to trust to this explanation. For Dr. S. Johnson has numbered up twenty different meanings of this Preposition FROM. He says, it denotes,

- " 1. Privation.
  - 2. Reception.
  - 3. Descent or Birth.
  - 4. Transmission.
  - 5. Abstraction.
  - 6. Succession.
  - 7. Emission.
  - 8. Progress from premisses to inferences.
  - 9. Place or Person from whom a message is brought.
  - 10. Extraction.
  - 11. Reason or Motive.
  - 12. Ground or Cause.
  - 13. Distance.
  - 14. Separation or Recession.
- 15. Exemption or Deliverance.
- 16. Absence.
- 17. Derivation.
- 18. Distance from the past.
- 19. Contrary to.
- 20. Removal."

To these he adds twenty-two other manners of using

it. And he has accompanied each with instances sufficiently numerous, as proofs\*.

# H.

And yet in all his instances (which, I believe, are above seventy) from continues to retain invariably one and the same single meaning. Consult them: and add to them as many more instances as you please; and yet (if I have explained myself as clearly as I ought, and as I think I have done) no further assistance of mine will be necessary to enable you to extract the same meaning of the word from all of them. And you will plainly perceive that the "characters of

The caprice of language is worth remarking in the words Van (the Dutch From) and Rear, both of which we have retained in English as Substantives, and therefore they are allowed with us to have a meaning. But being only employed as Prepositions by the Dutch, Italian and French, our philosophers cannot be persuaded to allow them any transmarine meaning.—Animam mutant qui trans mare currunt. And thus Van in Holland, Von in Germany, Avanti in Italy, and Avant and Derriere in France, are merely des petits mots inventés pour etre mis AVANT les Noms, or, in the VAN of Nouns.

<sup>\*</sup> Greenwood says—" FROM signifies Motion from a place; and then it is put in opposition to TO.

<sup>&</sup>quot; 2. It is used to denote the Beginning of time.

<sup>&</sup>quot;3. It denotes the Original of things.

<sup>&</sup>quot;4. It denotes the Order of a thing. ("And in these three last senses it is put before Adverbs.")

<sup>&</sup>quot; 5. It signifies Off."

quiescence and of motion," attributed by Mr. Harris to the word from, belong indeed to the words Hang and Fall, used in the different sentences. And by the same manner of transferring to the preposition the meaning of some other word in the sentence, have all Johnson's and Greenwood's supposed different meanings arisen.

### B.

You observed, some time since, that the Prepositions with and without were directly opposite and contradictory to each other. Now the same opposition is evident in some other of the prepositions: And this circumstance, I should imagine, must much facilitate and shorten the search of the etymologist: For having once discovered the meaning of one of the adverse parties, the meaning of the other, I suppose, must follow of course. Thus—Going to a place, is directly the contrary of—Going from a place.—If then you are right in your explanation of from; (and I will not deny that appearances are hitherto in your favour;) since from means Commencement or Beginning, To must mean End or Termination. And indeed I perceive that, if we produce Mr. Harris's instances, and say,

"These figs came from Turkey to England.

The lamp falls from the cieling to the ground.

The lamp hangs from the cieling to the floor;"

as the word from denotes the commencement of the motion and hanging; so does the word to denote their

termination: and the places where they end or terminate, are respectively England, Ground, Floor.

And since we have as frequently occasion to mention the termination, as we have to mention the commencement of motion or time; no doubt it was as likely that the word denoting End should become a particle or preposition, as the word which signified Beginning. But in the use of these two words to and from, I observe a remarkable difference. From seems to have two opposites; which ought therefore to mean the same thing: and, if meaning the same, to be used indifferently at pleasure. We always use from (and From only) for the beginning either of time or motion: but for the termination, we apply sometimes to and sometimes till: to, indifferently either to place or time; but till to time only and never to place. Thus, we may say,

" From morn TO night th' eternal larum rang." or, From morn TILL night, &c.

But we cannot say,—From Turkey TILL England.

# H.

The opposition of Prepositions, as far as it reaches, does undoubtedly assist us much in the discovery of the meaning of each opposite. And if, by the total or partial extinction of an original language, there was no root left in the ground for an etymologist to dig up, the philosopher ought no doubt to be satisfied with reasoning from the contrariety. But I fear much, that

the inveterate prejudices which I have to encounter, and which for two thousand years have universally passed for learning throughout the world, and for deep learning too, would not easily give way to any arguments of mine à priori. I am therefore compelled to resort to etymology, and to bring forward the original word as well as its meaning. That same etymology will very easily account for the peculiarity you have noticed: and the difficulty solved, like other enemies subdued, will become an useful ally and additional strength to the conqueror.

The opposition to the preposition from, resides singly in the preposition to. Which has not perhaps (for I am not clear that it has not) precisely the signification of End or Termination, but of something tantamount or equivalent. The preposition to (in Dutch written toe and tot, a little nearer to the original) is the Gothic substantive TANI or TANHTS, i. e. Act, Effect, Result, Consummation. Which Gothic substantive is indeed itself no other than the past participle TANIA or TANIAS, of the verb TANGAN\* agere. And what is done, is terminated, ended, finished.†

<sup>\*</sup> In the Teutonic, this verb is written *Tuan* or *Tuan*, whence the modern German *Thun*, and its preposition (varying like its verb) *Tu*. [Zu.]

In the Anglo-Saxon the verb is Teozan, and preposition To.

<sup>+ &</sup>quot;Dativus cuicunque orationi adjungi potest, in qua acqui-

After this derivation, it will not appear in the least mysterious or wonderful that we should, in a peculiar manner, in English, prefix this same word to to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their place, when the old termination of the Anglo-Saxon verbs was dropped, this word to (i. e. Act) became necessary to be prefixed, in order to distinguish them from nouns, and to invest them with the verbal character: for there is no difference between the noun, Love, and the verb, to Love, but what must be comprised in the prefix to.

The infinitive, therefore, appears plainly to be, what the Stoics called it, the very verb itself; pure and uncompounded with the various accidents of mood, of number, of gender, of person, and (in English) of tense; which accidents are, in some languages, joined to the verb by variety of termination; and in some, by an additional word signifying the added circumstance. And if our English Grammarians and Philosophers had trusted something less to their reading and a little more to their own reflection, I cannot help thinking that the very awkwardness and imperfection of our own language, in this particular of the infinitive, would

sitio vel ademtio, commodum aut incommodum, aut FINIS, quem in scholis Logici Finem cui dicunt, significatur."

Scioppii Gram. Philosoph. pag. xiii.

have been a great benefit to them in all their difficulties about the VERB: and would have led them to understand and explain that which the perfection of more artificial and improved languages contributed to conceal from others. For I reckon it a great advantage which an English philosopher has over those who are acquainted with such languages only which do this business by termination. For though I think I have good reasons to believe, that all these Terminations may likewise be traced to their respective origin; and that, however artificial they may now appear to us, they were not originally the effect of premeditated and deliberate art, but separate words by length of time corrupted and coalescing with the words of which they are now considered as the Terminations: Yet this was less likely to be suspected by others. And if it had been suspected, they would have had much further to travel to their journey's end, and through a road much more embarrassed; as the corruption in those languages is of much longer standing than in ours, and more complex.

And yet, by what fatality I know not, our Grammarians have not only slighted, but have even been afraid to touch, this friendly clue: for of all the points which they endeavour to shuffle over, there is none in which they do it more grossly than in this of the Infinitive.

Some are contented to call ro, a mark of the infini-

tive mood\*. But how, or why, it is so, they are totally silent.

Others call it a Preposition.

Others, a Particle.

Skinner calls it an Equivocal Article †.

And others ‡ throw it into that common sink and repository of all heterogeneous unknown corruptions, the Adverb.

And when they have thus given it a name, they hope you will be satisfied: at least they trust that they shall

<sup>\*</sup> Lowth (page 66) says—"The Preposition TO placed before the Verb makes the Infinitive Mood." Now this is manifestly not so: for TO placed before the Verb loveth, will not make the Infinitive Mood. He would have said more truly, that TO placed before some Nouns makes Verbs. But of this I shall have occasion to speak hereafter, when I come to treat of the Verb.

<sup>†</sup> Melius infinitiva sua Anglo-Saxones per term. AN, quam nos hodie aquivoco illo articulo, TO præmisso, sæpe etiam omisso, distinxerunt."—Canones Etymologici.

<sup>‡</sup> S. Johnson says—"To, adverb [to, Saxon; Te, Dutch.]" And then, according to his usual method, (a very convenient one for making a bulky book without trouble) proceeds to give instances of its various significations, viz. "1. A particle coming between two verbs, and noting the second as the object of the first. 2. It notes the intention. 3. After an adjective it notes its object. 4. Noting futurity.

not be arraigned for this conduct; because those who should arraign them, will need the same shift for themselves.

There is one mistake however, from which this Prefix to ought to have rescued them: they should not have repeated the error, of insisting that the *Infinitive* was a mere *Noun\**: since it was found necessary in English to add another word (viz.) to, merely to di-

Real Character, part 4, chap. 6.

Hermes, book 1, chap. 8.

<sup>\* &</sup>quot;The words Actiones and Lectiones (Wilkins says) are but the plural number of Agere, Legere." However, it must be acknowledged that Wilkins endeavours to save himself by calling the Infinitive, not a mere noun, but a Participle Substantive. —" That which is called the *Infinitive Mode* should, according to the true analogy of speech, be styled a Participle Substantive. There hath been formerly much dispute among some learned men, whither the notion called the Infinitive Mode ought to be reduced according to the philosophy of speech. Some would have it to be the prime and principal verb; as signifying more directly the notion of action: and then the other varieties of the verb should be but the inflexions of this. Others question whether the Infinitive Mode be a verb or no, because in the Greek it receives articles as a noun. Scaliger concludes it to be a verb, but will not admit it to be a Mode. Vossius adds, that though it be not Modus in Actu, yet it is Modus in Potentia. All which difficulties will be most clearly stated by asserting it to be a Substantive Participle."

Mr. Harris without any palliation says,—"These Infinitives go further. They not only lay aside the character of Attributives, but they also assume that of Substantives."

stinguish the Infinitive from the Noun, after the Infinitive had lost that distinguishing Termination which it had formerly.

### B.

I do not mean hastily and without further consideration absolutely to dissent from what you have said, because some part of it appears to me plausible enough. And had you confined yourself only to the Segnacaso or Preposition, I should not suddenly have found much to offer in reply. But when instead of the Segnacaso (as Buonmattei classes it), or the Preposition (as all others call it), or the mark of the Infinitive (as it is peculiarly used in English), you direct me to consider it as the necessary and distinguishing sign of the VERB, you do yourself throw difficulties in my way which it will be incumbent on you to remove. For it is impossible not to observe, that the Infinitive is not the only part of our English verbs, which does not differ from the noun: and it rests upon you to explain why this necessary sign of the Verb should be prefixed only to the Infinitive, and not also to those other parts of the verb in English which have no distinguishing Termination.

# H.

The fact is undoubtedly as you have stated it. There are certainly other parts of the English verb, undistinguished from the noun by termination; but this is

to me rather a circumstance of confirmation than an objection. For the truth is, that to them also (and to those parts only which have not a distinguishing termination) as well as to the Infinitive, is this distinguishing sign equally necessary, and equally prefixed. Do (the auxiliary verb as it has been called \*) is derived from the same root, and is indeed the same word as to. The difference between a t and a D is so very small, that an Etymologist knows by the practice of languages, and an Anatomist by the reason of that

In Chaucer's time the distinguishing terminations of the verb still remained, although not constantly employed; and he availed himself of that situation of the language, either to use them or drop them, as best suited his purpose, and sometimes he uses both termination and sign. Thus, in the Wife of Bathes Tale, he drops the *Infinitive termination*; and uses TO.

"My liege lady: generally, quod he, Women desyren TO have soveraynte As well over her husbondes as her love."

And again a few lines after, he uses the infinitive termination, excluding TO.

<sup>\*&</sup>quot; The verb to DO (says Mr. Tyrwhitt, Essay, Note 37) is considered by Wallis and other later grammarians, as an auxiliary verb. It is so used, though very rarely, by Chaucer. It must be confessed that the exact power which DO, as an auxiliary, now has in our language, is not easy to be defined, and still less to be accounted for from Analogy."

<sup>&</sup>quot;In al the court nas there wife ne mayde Ne widow, that contraried that he saide, But said, he was worthy HAN his lyfe."

practice, that in the derivation of words it is scarce worth regarding\*. And for the same reason that to is put before the Infinitive, do used formerly to be put before such other parts of the VERB which likewise were not distinguished from the noun by termination. As we still say—I do love,—instead of—I love. And I doed or did love—instead of I loved. But it is worth our while to observe, that if a distinguishing termination is used, then the distinguishing do or did must be omitted, the Termination fulfilling its office. And therefore we never find—I did loved; or He doth love.

But I did love; He doth love.

So also,

"I trowe that if Envye, iwys,
Knewe the best man that is
On thys syde or beyonde the see,
Yet somwhat LACKEN him wold she."

Romaunt of the Rose.

The same may be shewn by innumerable other instances throughout Chaucer.

B. Jonson, in his Grammar, says—"The Persons plural keepe the termination of the first person singular. In former times, till about the reigne of King Henry the Eighth, they were wont to be formed by adding en. But now (whatsoever is the cause) it hath quite growne out of use, and that other so generally prevailed that I dare not presume to set this afoot againe." This is the reason why Chaucer used both TO and DO more rarely than we use them at present.

<sup>\*</sup> See the Note, page 92.

It is not indeed an approved practice at present, to use no before those parts of the Verb, they being now now custom sufficiently distinguished by their Place: and therefore the redundancy is now avoided, and no is considered, in that case, as unnecessary and expletive.

However it is still used, and is the common practice, and should be used, whenever the distinguishing *Place* is disturbed by *Interrogation*, or by the *insertion* of a *Negation*, or of some other words between the nominative case and the verb. As,—

He does not love the truth.

Does he love the truth?

He does at the same time love the truth.

And if we chuse to avoid the use of this verbal Sign, po, we must supply its place by a distinguishing ternination to the verb. As,—

He loveth not the truth.

Loveth he the truth?

He at the same time loveth the truth.

Or where the verb has not a distinguishing termination (as in plurals)—

They do not love the truth;
Do they love the truth?
They do at the same time love the truth—
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Here, if we wish to avoid the verbal sign, we must remove the negative or other intervening word or words from between the nominative case and the verb; and so restore the distinguishing *Place*. As,—

They love not the truth.

Love they the truth?

At the same time they love the truth\*.

And thus we see that, though we cannot, as Mr. Tyrwhitt truly says, account for the use of this verbal sign from any Analogy to other languages, yet there is no caprice in these methods of employing To and Do, so differently from the practice of other languages: but that they arise from the peculiar method which the English language has taken to arrive at the same necessary end, which other languages attain by distinguishing Termination.

B.

I observe, that Junius and Skinner and Johnson have not chosen to give the slightest hint concerning the derivation of 70. Minshew distinguishes between the preposition 70, and the sign of the Infinitive 70.

<sup>\*</sup> It is not however uncommon to say—" They, at the same time, love the truth." Where the intervening words (at the same time) are considered as merely parenthetical, and the mind of the speaker still preserves the connexion of place between the nominative case and the verb.

Of the first he is silent, and of the latter he says—"To, as to make, to walk, to do, a Græco articulo 70; idem est ut 70 ποιειν, 70 περιπατειν, 70 πραττειν." But Dr. Gregory Sharpe is persuaded that our language has taken it from the Hebrew. And Vossius derives the correspondent Latin Preposition AD from the same source.

## H.

Yes. But our Gothic and Anglo-Saxon ancestors were not altogether so fond of the Hebrew, nor quite so well acquainted with it, as Dr. Sharpe and Vossius were. And if Boerhaave could not consent, and Voltaire\* thought it ridiculous, to seek a remedy in South America for a disease which was prevalent in the North of Europe, how much more would they have resisted the etymology of this pretended Jewish Preposition! For my own part, I am persuaded that the correspondent Latin Preposition AD has a more natural origin, and a meaning similar to that of To. It is merely the past

<sup>\*</sup> La Quinquina, seul specifique contre les fièvres intermittentes, placé par la nature dans les montagnes du Pérou, tandis qu'elle a mis la fièvre dans le reste du monde."

Voltaire, Hist. generale.

<sup>&</sup>quot;Il meurit à Mocha dans le sable Arabique Ce cassé necessaire aux pays des frimats; Il met la sièvre en nos climats, Et le remède en Amerique."

participle of Agere \*. (Which past participle is likewise a Latin Substantive.)

$$agitum-agtum \begin{cases} agdum - agd - add \\ or - or - or \\ actum - act - at. \end{cases}$$

The most superficial reader of Latin verse knows how easily the Romans dropped their final um: for their poets would never have taken that licence, had it not been previously justified by common pronunciation. And a little consideration of the organs and practice of speech, will convince him how easily Agd or Act would become AD or AT, as indeed this pre-

<sup>\*</sup> My much valued and valuable friend Dr. Warner, the very ingenious author of METRONARISTON, or a new pleasure recommended, in a dissertation upon Greek and Latin prosody, has remarked that—"C and G were by the Romans always pronounced hard, i. e. as the Greek K and  $\Gamma$ , before ALL vowels: which sound of them it would have been well if we had retained; for, had this been done, the inconvenience of many equivocal sounds, and much appearance of irregularity in the language, would have been avoided."—Perhaps it may seem superfluous to cite any thing from a book which must assuredly be in every classical hand: but it is necessary for me here to remind the reader of this circumstance; lest, instead of Aggere and Aggitum he should pronounce these words Adjere and Adjitum, and be disgusted with a derivation which might then seem forced and unnatural.

<sup>+</sup> If the reader keeps in mind the note to page 92, he will

position was indifferently written by the antients. By the moderns the preposition was written AD with the D only, in order to distinguish it from the other corrupt word called the conjunction, AT; which for the same reason was written with the T only, though that likewise had antiently been written, as the preposition, either AD or AT\*.

B.

You have not yet accounted for the different employment of TILL and TO.

easily perceive how actum became the irregular participle of agere, instead of agitum or agtum. For it depended entirely on the employment or omission of the compression there noticed. And it is observable, that in all languages (for the natural reason is the same) if two of the letters (coupled in that note) come together, in one of which the compression should be employed and in the other omitted, the speaker for his own convenience will either employ the compression in both, or omit it in both; and that without any regard to the written character. (amongst innumerable instances) an Englishman pronounces oBzerve-and a Frenchman-opserver. So we learn from Quinctilian (lib.1. cap. 7.) that the Romans pronounced optinuit, though they wrote oBtinuit.—" Cum dico obtinuit, secundam B literam ratio poscit; aures magis audiunt P."—In the same manner a Roman would pronounce the word either aGDum or aCTum, that he might not, in two letters coming close together, shift so instantly from the employment to the omission of the compression.

<sup>\*&</sup>quot;AD et AT, non tantum ob significationem, sed et originem diversam, diversimode scribere satius est."

G. J. Vossius, Etymol. Ling. Lat.

#### H.

That TILL should be opposed to FROM, only when we are talking of Time, and upon no other occasion, is evidently for this reason, (viz.) that TILL is a word compounded of ro and While, i. e. Time. And you will observe that the coalescence of these two words, Tohpile, took place in the language long before the present wanton and superfluous use of the article THE, which by the prevailing custom of modern speech is now interposed. So that when we say—"From morn TILL night,"—it is no more than if we said—"From morn to time night\*." When we say—" From morn To night," the word Time is omitted as unnecessary. So we might say—" From Turkey to the Place called England;" or "TO PLACE England." But we leave out the mention of *Place*, as superfluous, and say only— " To England."

# B.

You acknowledge then that the opposition of pre-

<sup>\*</sup> It is not unusual with the common people, and some antient authors, to use While alone as a preposition; that is, to leave out TO, and say—I will stay WHILE Evening. Instead of—TILL Evening; or, TO WHILE Evening. That is—I will stay TIME Evening,—instead of—TO TIME Evening. Thus—"Sygeberte wyth hys two bretherne gave backe WHYLE they came to the ryver of Sigoune."—"He commaunded her to be bounden to a wylde horse tayle by the here of her hedde and so to be drawen WHYLE she were dede."

positions is useful, as far as it reaches. But, besides their opposition and absolute contradiction, I should imagine that the marked and distinguished manner also, in which different prepositions are sometimes used in the same sentence, must very much tend to facilitate the discovery of their distinct significations.

"Well! 'tis e'en so! I have got the London disease they call Love. I am sick of my husband, and for my gallant \*."

Love makes her sick of, and sick for. Here of and for seem almost placed in opposition; at least their effects in the sentence are most evidently different; for, by the help of these two Prepositions alone, and without the assistance of any other words, she expresses the two contrary affections of Loathing and Desire.

### H.

No. Small assistance indeed, if any, can be derived from such instances as this. I rather think they tend to mislead than to direct an inquirer. Love was not here the only disease. This poor lady had a complication of distempers; she had two disorders: a sickness or Loathing—and a sickness or Desire. She was sick for Disgust, and sick for Love.

<sup>\*</sup> Wycherley's Country Wife.

Sick of disgust for her husband.

Sick of love for her gallant.

Sick for disgust of her husband.

Sick for love of her gallant.

Her disgust was the offspring of her husband, proceeded from her husband, was begotten upon her by her husband. Her gallant was the cause of her love.

I think I have clearly expressed the meaning of her declaration. And I have been purposely tautologous, that by my indifferent application of the two words or and for—both to her disgust and to her love, the smallest appearance of opposition between these prepositions might be done away. Indeed, the difference between them (thus considered) appears to be so small, that the author, if it had pleased him, might have used or, where he has put for. And that he might so have done, the following is a proof.

In the same manner we may, with equal propriety, say—" We are sick of hunger,"—or, "We are sick for

<sup>&</sup>quot; Marian. Come, Amie, you'll go with us.

<sup>&</sup>quot;Amie. I am not well.

<sup>&</sup>quot;Lionel. She's sick of the young shep'ard that bekist her \*."

<sup>\*</sup> Sad Shepherd, act 1. sc. 6.

hunger." And in both cases we shall have expressed precisely the same thing.

## B.

Tis certainly so in practice. But is that practice justifiable? For the words still seem to me to have a very different import. Do you mean to say that the words of and for are synonymous?

#### H.

Very far from it. I believe they differ as widely as CAUSE and CONSEQUENCE. I imagine the word for (whether denominated Preposition, Conjunction, or Adverb) to be a Noun, and to have always one and the same single signification, viz. CAUSE, and nothing else. Though Greenwood attributes to it eighteen, and S. Johnson forty-six different meanings: for which Greenwood cites above forty, and Johnson above two-hundred instances. But, with a little attention to their instances, you will easily perceive, that they usually attribute to the Preposition the meaning of some other words in the sentence.

Junius (changing P into F, and by metathesis of the letter R) derives For from the Greek  $\Pi_{go}$ . Skinner from the Latin Pro. But I believe it to be no other than the Gothic substantive FAIKINA, CAUSE.

I imagine also that OF (in the Gothic and Anglo-

Saxon At and Ar) is a fragment of the Gothic and Anglo-Saxon Ataka, posteritas, &c. Arona, proles, &c.\* That it is a noun substantive, and means always consequence, offspring, successor, follower, &c.

And I think it not unworthy of remark, that whilst the old patronymical termination of our northern ancestors was son, the Sclavonic and Russian patronymic was of. Thus whom the English and Swedes named Peterson, the Russians called Peterhof. And as a polite foreign affectation afterwards induced some of our ancestors to assume Fils or Fitz (i. e. Fils or Filius) instead of son; so the Russian affectation in more modern times changed of to Vitch (i. e. Fitz, Fils or Filius) and Peterhof became Petrovitch or Petrovitz.

So M. de Brosses (tom. 2. p. 295.) observes of the Romans—"Remarquons sur les noms propres des familles Romaines qu'il n'y en a pas un seul qui ne soit terminé en ius; desinence fort semblable à l'vios des Grecs, c'est à dire filius †."

<sup>\* &</sup>quot;OF, a, ab, abs, de. A.S. Op. D. Aff. B. Af. Goth. A.E. Exprimunt Gr.  $\alpha\pi o$ , ab, de: præsertim cum  $\alpha\pi o$  ante vocabulum ab adspiratione incipiens, fiat  $\alpha \phi$ '." JUNIUS.

Minshew and Skinner derive OF from the Latin AB, and that from the Greek ano.

<sup>† &</sup>quot;Et quamvis nunc dierum habeant quidem, ad Anglorum imitationem, familiarum nomina; sunt tamen ea plerumque mere

B.

Stop, stop, Sir. Not so hasty, I beseech you. us leave the Swedes, and the Russians, and the Greeks, and the Romans, out of the question for the present; and confine yourself, if you please, as in the beginning you confined my enquiry, to the English only. Above two hundred instances, do you say, produced by Johnson as proofs of at least forty-six different meanings of this one preposition for, when Harris will not allow one single meaning to all the prepositions in the world together! And is it possible that one and the same author, knowing this, should in the same short preface, and in the compass of a very few short pages, acknowledgé the former to be "the person best qualified to give a perfect Grammar\*," and yet compliment the grammar of the latter, as the standard of accuracy, acuteness and perfection! †

H.

Oh, my dear Sir, the wise men of this world know

patronymica: sunt enim Price, Powel, Bowel, Bowen, Pugh, Parry, Penry, Prichard, Probert, Proger, &c. nihil aliud quam Ap Rhys, Ap Howel, Ap Owen, Ap Hugh, Ap Harry, Ap Henry, Ap Richard, Ap Robert, Ap Roger, &c....AP, hoc est MAB, filius." WALLIS, Preface.

<sup>\*</sup> See A Short Introduction to English Gram. Preface, p. 6. + See id. p. 14.

full well that the family of the Blandishes\* are universal favourites. Good breeding and policy direct us to mention the living only with praise; and if we do at any time hazard a censure, to let it fall only on the dead.

B.

Pray, which of those qualities dictated that remark?

H.

Neither. But a quality which passes for brutality and ill-nature: and which, in spite of hard blows and heavy burdens, would make me rather chuse in the scale of beings to exist a mastiff or a mule, than a monkey or a lapdog. But why have you overlooked my civility to Mr. Harris? Do you not perceive that by contending for only one meaning to the word for, I am forty-five times more complaisant to him than Johnson is?

В.

He loves every thing that is Greek, and no doubt therefore will owe you many thanks for this Greek favour.—Danaos dona ferentes.—But confirm it if you please; and (if you can) strengthen your doubtful etymology (which I think wants strengthening) by ex-

<sup>\*</sup> See the *Heiress*, (one little morsel of false moral excepted,) the most perfect and meritorious comedy, without exception, of any on our stage.

tracting your single meaning of FOR from all Green-wood's and Johnson's numerous instances.

### H.

That would be a tedious task; and, I trust, unnecessary; and for that reason only I have not pursued the method you now propose, with all the other particles which I have before explained. But as this manner of considering the Prepositions, though many years familiar to me, is novel to you, I may perhaps suppose it to be easier and clearer than it may at first sight appear to others. I will risque therefore your impatience, whilst I explain one single instance under each separate mean ing attributed to FOR.

Greenwood says—"The Preposition for has a great many significations, and denotes chiefly for what purpose, end, or use, or for whose benefit or damage any thing is done; As—Christ died for us." [i. e. Cause us; or We being the Cause of his dying.]

- "1. For serves to denote the *End* or *Object* which one proposes in any action; As—*To fight* for *the public good*." [i. e. *cause* the public good; or, The public good being the *Cause* of fighting.]
- "2. It serves to mark the Motive, the Cause, the Subject of any action; As—He does all things for the love of virtue." [i. e. The love of virtue being the Cause.]

- "3. It is used to mark the use for which a thing is done; As—Chelsey Hospital was built for disabled soldiers." [i. e. Disabled soldiers being the Cause of its being built.]
- "4. It is used likewise to denote Profit, Advantage, Interest; As—I write FOR your satisfaction." [i. e. Your satisfaction being the Cause of my writing.]
- "5. It is used to denote for what a thing is Proper, or not; As—It is a good remedy for the Fever." In which last example to cure is to be understood. [i. e. Curing the Fever being the Cause that it is called a good remedy.]
- "6. This preposition is used to denote Agreement or Help; As—The Soldier fights for the King." [i.e. The King being the Cause of his fighting.]
- "7. It is used to denote the Convenience or Inconvenience of a thing; As—He is big enough for his age." [i. e. His age being the Cause that he is big enough; or that his size answers our expectation.]
- "8. It is used to denote Exchange or Trucking, Recompence, Retribution or Requital and Payment; As—He rewarded him for his good services." [i. e. His good services being the Cause of reward.]
  - "Hither we may likewise refer these phrases, Eye

- ron Eye," &c. [i. e. An eye (destroyed by malicious violence) being the Cause of an eye taken from the convict in punishment.]
- "9. It is used to denote Instead of, In the Place of; As—I will grind FOR him." [i. e. He being the Cause of my grinding.]
- "Sometimes it serves to denote a Mistake; As—He speaks one word for another." [i. e. Another word being the Cause of his speaking that word which he speaks.]
- "10. It is used to denote the Distribution of things by Proportion to several others; As—He sets down twelve Acres for every man." [i. e. Every or each man being the Cause of his setting down twelve acres.]
- "11. It denotes the Condition of Persons, Things and Times; As—He was a learned man ron those times." [i. e. The darkness or ignorance of those times being the Cause why he may be considered as a learned man.]
- "12. It is likewise used to denote In the quality of; As—He suborned him for a witness." [i. e. For that he might be a witness; or, for to be a witness.—That he might be a witness; or, to be a witness being the Cause of his suborning him.]

- "It signifies likewise as much as Because of, By reason of; As—To punish a man for his crimes." [i.e. His crimes being the Cause of punishment.]
- "It signifies As, or To be; As—He was sent for a pledge." [i. e. That he might be a pledge, or to be a pledge being the Cause of his being sent.]
- "During; to denote the Future Time; As He was chosen [to some office] for life." [i. e. To continue in that office for life; or, for the continuance of his life—The continuance of his life being the Cause of the continuance of his office.]
- "Concerning, About; As—As for me." [The sentence here is not complete; but it shall be explained amongst Johnson's instances.]
- "Notwithstanding: As, after having spoken of the faults of a man, we add, for all that, he is an honest man." [i. e. Though all that has been said may be the Cause of thinking otherwise, yet he is an honest man.]

# S. Johnson says, "For, Preposition:

"1. Because of—That which we for our unworthiness [i. e. our unworthiness the Cause] are afraid to crave, our prayer is, that God for the worthiness of his Son [i. e. the worthiness of his Son being the Cause] would notwithstanding vouchsafe to grant.

- " 2. With respect to, with regard to; As-
  - "Lo, some are vellom, and the rest as good FOR all his lordship knows, but they are wood."
- [i. e. As far as all that his lordship knows is the Cause of their being denominated good or bad, the rest are as good.]
- "3. In this sense it has often As before it; As—As FOR Maramaldus the general, they had no just cause to mislike him, being an old captain of great experience." [i. e. As far as Maramaldus the general might be a Cause of their discontent, they had no just cause to mislike him.]
  - "4. In the character of; As—
    - "Say, is it fitting in this very field,
      This field, where from my youth I've been a carter,
      I in this field should die FOR a deserter?"
- [i.e. Being a Deserter, being the Cause of my dying.]
  - " 5. With resemblance of; As-
    - "Forward he flew, and pitching on his head, He quiver'd with his feet, and lay FOR dead."
- [i. e. As if Death, or his being dead, had been the Cause of his laying; or, He lay in that manner, in which death or being dead is the Cause that persons so lay.]

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- "6. Considered as; in the place of; As-
  - "Read all the Prefaces of Dryden:

    FOR those our critics much confide in:

    Though merely writ at first FOR filling,

    To raise the volume's price a shilling."
- [i.e. Read, &c. the Cause why you should read them, being, that our critics confide in them. Though to fill up and to raise the volume's price was the Cause that they were at first written.]
  - "7. In advantage of; For the sake of; As-
    - "Shall I think the world was made FOR one,
      And men are born FOR kings, as beasts FOR men?"
- [i. e. Shall I think that one man was the Cause why the world was made; that kings are the Cause why men were born; as men are the Cause why there are beasts?]
- "8. Conducive to; Beneficial to; As—It is for the general good of human society, and consequently of particular persons, to be true and just: and it is for men's health to be temperate." [i. e. The general good, &c. is the Cause why it is fit or a duty to be true and just: and men's health is the Cause why it is fit or a duty to be temperate.]
- "9. With intention of going to a certain place; As —We sailed directly for Genoa." [i. e. Genoa, or

that we might go to Genoa, being the Cause of our sailing.]

- "10. In comparative respect; As—FOR Tusks with Indian elephants he strove." [i. e. He contended for a superiority over the elephants; Tusks, or the claim of a superiority in point of Tusks, being the Cause of the striving or contention.]
- "11. In proportion to; As—As he could see clear, FOR those times, through superstition, so he would be blinded, now and then, by human policy." [i. e. The darkness, or ignorance, or bigotry of those times being the Cause, why even such sight, as he then had, may be called or reckoned clear.]
- "12. With appropriation to; As—Shadow will serve For summer. Prick him: For we have a number of Shadows to fill up the Muster-book." [i. e. Summer is the Cause why Shadow will serve, i. e. will do; or will be proper to be taken. Prick him: the Cause (why I will have him pricked, or set down) is, that we have many Shadows to fill up the Muster-book.]
  - "13. After O, an expression of Desire; As-
    - "O! FOR a Muse of fire, that would ascend The brightest heaven of invention."
- [i. e. O! I wish for a Muse of fire, &c. i. e. A Muse of fire being the Cause of my wishing.]

- "14. In account of; In solution of; As—Thus much FOR the beginning and progress of the deluge." [i. e. The beginning and progress of the deluge is the Cause of thus much, or of that which I have written.] N.B. An obsolete and aukward method of signifying to the reader, that the subject mentioned shall not be the Cause of writing any more. It is a favourite phrase with Mr. Harris, repeated perpetually with a disgusting and pedantic affectation, in imitation of the Greek philosophers; but has certainly passed upon some persons, as "elegance of method, as Beauty, Taste, and Fine Writing."
- "15. Inducing to as a motive; As—There is a natural, immutable, and eternal reason for that which we call virtue; and against that which we call vice." [Or, That which we call virtue, we call virtue for a natural, eternal, and immutable reason, i. e. a natural, eternal, and immutable reason being the Cause of our so calling it.—Or, There is a natural, eternal, and immutable reason the Cause of that which we call virtue.]
- "16. In expectation of; As—He must be back again by one and twenty, to marry and propagate: the father cannot stay any longer for the portion, nor the mother for a new set of babies to play with." [i. e. The Portion being the Cause why the father cannot stay any longer: a new set of babies to play with being the Cause why the mother cannot stay longer.]

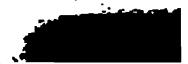
- "17. Noting Power or Possibility; As—for a holy person to be humble; for one, whom all men esteem a saint, to fear lest himself become a devil, is as hard as for a prince to submit himself to be guided by Tutors." [i. e. To be humble is hard or difficult Because, or, the Cause being, he is a holy person: To fear lest himself become a devil is difficult Because, or, the Cause being, he is one whom all men esteem a saint: To submit himself to be guided by Tutors is difficult Because, or, the Cause being, he is a Prince. And all these things are equally difficult.]
- "18. Noting Dependence; As—The colours of outward objects, brought into a darkened room, depend for their visibility upon the dimness of the light they are beheld by." [i. e. Depend upon the dimness of the light as the Cause of their visibility.]
  - "19. In prevention of, for fear of; As-
    - "Corn being had down, any way ye allow, Should wither as needeth FOR burning in Mow."
- [i. e. Burning in Mow, the Cause why it needeth to wither.]
  - " And FOR the time shall not seem tedious I'll tell thee what befell me on a day \*."
  - \* So Chaucer,
    - "This dronken myller hath ytolde us here Howe that begyled was a carpentere Perauenture in skorne FOR I am one."

Reue's prol. fol. 15. pag. 2. col. 1.

"For they seemed philosophers, they weren pursued to the dethe and slaync."—Boecius, boke 1. fol. 221. pag. 1. col. 1.

- [i. e. The Cause of my telling thee, is, that the time may not seem tedious.]
- "20. In remedy of; As—Sometimes hot, sometimes cold things are good for the tooth-ach." [i. e. Their curing the tooth-ach the Cause of their being called good.]
- "21. In exchange for; As—He made considerable progress in the study of the law, before he quitted that profession for this of Poetry." [i. e. The profession of Poetry, the Cause of his quitting the profession of the law.]
- "22. In the place of, Instead of; As—To make him copious is to alter his character; and to translate him line for line is impossible." [i. e. Line Cause of line, or, Each line of the original being the Cause of each line of the translation.]
- "23. In supply of, to serve in the place of; As—Most of our ingenious young men take up some cried-up English poet for their model." [i. e. To be their model the Cause of taking him.]
  - "24. Through a certain duration; As-
    - "Since hir'd FOR life thy servile Muse must sing Successive conquests and a glorious king."
- [i. e. The continuance of your life the Cause of the continuance of your hire.]

- "25. In search of, in quest of; As—Some of the philosophers have run so far back for arguments of comfort against pain, as to doubt whether there were any such thing." [i. e. Arguments of comfort against pain the Cause of running so far back.]
- "26. According to; As—Chymists have not been able, FOR aught is vulgarly known, by fire alone to separate true sulphur from antimony." [i. e. Any thing which is vulgarly known, being the Cause of ability, or of their being supposed to be able.]
- "27. Noting a State of Fitness or Readiness; As—Nay if you be an Undertaker, I am for you." [i. e. I am an Undertaker, an Adversary, a Fighter, &c. for you; or, I will undertake you; i. e. You the Cause of my being an Undertaker, &c.]
- "28. In hope of, for the sake of, noting the final Cause; As—Scholars are frugal of their words, and not willing to let any go for ornament, if they will not serve for use." [i. e. Ornament the Cause; Use the Cause.]
- "29. Of tendency to, Towards; As—It were more ron his honour to raise the siege, than to spend so many good men in the winning of it by force." [i. e. His honour the Cause why it were more expedient, fitting, proper, &c. to raise the siege.]



- "30. In favour of, on the part of, on the side of; As—It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it for a good one; [i. e. A good one being the Cause of drawing it.]
- "31. Noting Accommodation, or Adaptation; As— Persia is commodiously situated for trade both by sea and land." [i. e. Trade the Cause of its being said to be commodiously situated.]

# "32. With intention of; As-

"And by that justice hast remov'd the Cause Of those rude tempests, which, FOR rapine sent, Too oft alas involv'd the innocent."

# [i. e. Rapine the Cause of their being sent.]

- "33. Becoming, Belonging to; As-
  - "It were not FOR your quiet, nor your good,
    Nor FOR my manhood, honesty and wisdom,
    To let you know my thoughts."
- [i. e. Your quiet is a Cause, your good is a Cause, my manhood, my honesty, my wisdom, each is a Cause, why it is not fit or proper to let you know my thoughts.]
- "34. Notwithstanding; As—Probability supposes that a thing may or may not be so, for any thing that yet is certainly determined on either side." [i. e. Any thing yet determined being the Cause of concluding.]

- "35. FOR ALL. Notwithstanding; As—FOR ALL his exact plot, down was he cast from all his greatness; [i. e. His exact plot being, all of it, a Cause to expect otherwise; yet he was cast down.]
  - "36. To the use of, to be used in; As—

"The Oak FOR nothing ill;
The Osier good FOR twigs; the Poplar FOR the Mill."

- [i. e. Not any thing the Cause why the oak should be pronounced bad; Twigs the Cause why the osier should be called good; the Mill the Cause why the poplar should be esteemed useful.]
  - "37. In consequence of; As—
    - " FOR love they force through thickets of the wood."
  - [i. e. Love the Cause.]
    - " 38. In recompense of; As-
      - "Now FOR so many glorious actions done
        FOR peace at home, and FOR the public wealth,
        I mean to crown a bowl to Cæsar's health:
        Besides in gratitude FOR such high matters,
        Know I have vow'd two hundred Gladiators."
  - [i. e. I mean to crown a bowl to Cæsar's health, the Cause—so many glorious actions; the Cause—peace at home; the Cause—the public weal. Besides, I have in gratitude vowed two hundred gladiators, such high matters being the Cause of my gratitude.]
    - "39. In proportion to; As-He is not very tall, yet

FOR his years he's tall." [i. e. His years the Cause why he may be esteemed tall.]

- "40. By means of; by interposition of; As—Moral considerations can no way move the sensible appetite, were it not for the will." [i. e. Were not the will the Cause.]
- "41. In regard of; in preservation of; As—I cannot for my life." [i. e. My life being the Cause; or, To save my life being the Cause why I should do it: i. e. though my life were at stake.]
- "42. For to; As—I come for to see you." [i. e. To see you being the Cause of my coming.]

———"A large posterity
Up to your happy palaces may mount,
Of blessed saints FOR to increase the count."

[i. e. To increase the number being the Cause of their mounting.]

For. Conjunction\*; As—

<sup>\*</sup> So the French correspondent Conjunction CAR (by old French authors written Quhar) is no other than Qua re, or, Que (i. e. Kai) ea re.

<sup>&</sup>quot;Qu and C (says Laurenbergius) communionem habuere apud antiquos, ut Arquus, oquulus, pro arcus, oculus. Prisc. Vicissim anticus, eculus, pro antiquus, equulus, antiqui libri. Cum et quum, cui et qui. Terentius Andria: Qui mihi expur-

- "Heav'n doth with us as we with torches deal,
  Not light them FOR themselves: FOR if our virtues
  Did not go forth of us,'t were all alike
  As if we had them not."
- [i. e. Themselves not being the Cause of lighting them. If our virtues did not go forth of us, 't were all alike as if we had them not: That is the Cause why heaven doth deal with us, as we deal with torches.]

gandus est, pro cui: annotat Donatus. Querquera febris, Lucilius: Quercera, Gellius, lib. 20. Cotidie, non Quotidie, scribunt Quintil. et Victorinus. Stercilinium, pro sterquilinio, habent libri veteres Catonis de R. R. et Terentius Phormione: Insece et Inseque. Ennius, Livius, Cato: ut disputat Gellius, lib. 18. cap. 19. Hujusce, et hujusque, promiscue olim scribebant. Hinc Fortuna hujusce diei, apud Plinium, lib. 34. et Fortuna hujusque diei, apud Ciceronem, lib. 2. de legibus. Et Victor de regionibus urbis: VICUS. HUJUSQUE. DIEI. FORT. ED. Lex vetus ædificii: DIES OPERIS K. NOVEMB. PRIMEIS DIES PEQVVN. PARS DIMIDIA DABITUR VBI PREDIA SATIS SUBSIGNATA ERUNT. ALTERA PARS DIMIDIA SOLVETUR OPERE PERFECTO PROBATO QUE."

Of which innumerable other instances might also be given. And the Latins in cutting off the E at the end of Que, only followed the example of the Greeks, who did the same by  $K\alpha \iota$  (as should have been mentioned before in the note to page 92). Thus in Sappho's ode to Venus,

Η ο ε τι δ΄ ην το σεπονθα, κ' όττι
Δευρο καλοιμι.
Κ' όττι γ' εμω μαλιστ' εθελω γινεσθαι.
Λι δε μη φιλει ταχεως φιλησει
Κ' όττι κελευης.

- "2. Because; on this account that; As—I doubt not but great troops would be ready to run; yet for that the worst men are most ready to move, I would wish them chosen by discretion of wise men." [i. e. The worst men are the most ready to move. That is the Cause why I would wish them (not the worst men, but the troops) chosen by discretion of wise men.
- "3. For as much. In regard that; in consideration of; As—For as much as the thirst is intolerable, the patient may be indulged the free use of Spaw water." [i. e. As much as the thirst is intolerable, is the Cause why the patient may be indulged.]
- "4. For why. Because; For this reason that; As, —Solyman had three hundred field pieces, that a Camel might well carry one of them, being taken from the carriage: for why, Solyman purposing to draw the emperor unto battle, had brought no greater pieces of battery with him." [i. e. the Cause, that.]

#### $\mathbf{B}_{\cdot}$

For, is not yet your own, however hard you have struggled for it: for, besides Greenwood and S. Johnson, you have still three others to contend with. Wilkins assigns two meanings to For. He says, it denotes—" the efficient or final cause, and adjuvancy or agreement with."

Lowth asserts that—" FOR, in its primary sense, is

loco alterius, in the stead or place of another." And he therefore censures Swift for saying—" Accused the ministers for betraying the Dutch:" And Dryden for saying—" You accuse Ovid for luxuriancy of verse." Where, instead of for, he says of should be written.

And Mr. Tyrwhitt, in his Glossary, says—"For. Prep. Sax. sometimes signifies AGAINST." Of which he gives three instances.

"He didde next his white lere
Of cloth of lake fin and clere;
A breche and eke a sherte;
And next his shert an haketon,
And over that an habergeon
FOR percing of his herte."

Mr. Tyrwhitt says,—" AGAINST, or to prevent piercing."

"Therfore FOR stealyng of the rose I rede her nat the yate unclose."

Mr. T. says—" Against stealing."

"Some shall sow the sacke For sheding of the wheate."

Mr. T. says—" to prevent shedding."

## H.

As Wilkins has produced no instances, he has given me nothing to take hold of. And let any ingenuity try whether it can, with any colour of plausibility, apply Dr. Lowth's meaning of loco alterius, or any other single meaning (except Cause) to the instances I have already explained. His corrections of Swift and of Dryden are both misplaced. For the meaning of these passages is,—

Betraying the Dutch \ Luxuriancy of verse \} CAUSE of the accusation.

So also in Mr. Tyrwhitt's instances, though their construction is aukward and faulty, and now out of use, yet is the meaning of FOR equally conspicuous. The Cause of putting on the Habergeon, of the advice not to open the gate, of sowing the sack—being respectively—that the heart might not be pierced, that the rose might not be stolen, that the wheat might not be shed.

B.

I will trouble you with only one instance of my own. How do you account for this sentence—" To the disgrace of common sense and common honesty, after a long debate concerning the Rohillas, a new writ was moved for for old Sarum: and every orator was tongue-tied. Although it is as much the duty of the House of Commons to examine the claim of representation, as of the other House to examine the claim of peerage." Is the repetition of for tautologous, or only aukward?

H.

Only aukward. For here are two Causes mentioned.



The Cause of the writ, and the Cause of the motion. By a small transposition of the words you may remove the aukwardness and perceive the signification of the phrase.—"A motion was made for a new writ for old Sarum." [i. e. A new writ—Cause of the motion. Old Sarum, or a vacancy at Old Sarum—Cause of the writ.] And you will perceive that for may be repeated in a sentence as often as you mean to indicate a Cause; and never else. As, "A motion was made for an order for a writ for the election of a burgess for to serve in parliament for the borough of Old Sarum."

- 1. An order—Cause of the motion.
- 2. A writ—Cause of the order.
- 3. Election of a burgess—Cause of the writ.
- 4. To serve in Parliament—Cause of the election.
- 5. Borough of Old Sarum—Cause of the service in Parliament.

So in these lines of Butler,

"The Devil's master of that office
Where it must pass, if't be a drum;
He'll sign it with Cler. Parl. Dom. Com.
To him apply yourselves, and he
Will soon dispatch you FOR his fee."

i. e. his fee the Cause.

B.

But if the words for and of differ so widely as you

say; if the one means Cause and the other means Consequence; by what etymological legerdemain will you be able to account for that indifferent use of them which you justified in the instances of

- " Sickness OF hunger; and Sickness FOR hunger."
- " Sickness OF love; and Sickness FOR love."

### H.

Qualified as it is by you, it is fortunate for me that I shall not need to resort to Etymology for the explanation. Between the respective terms

" Sickness — Hunger,
Sickness — Love,"

it is certainly indifferent to the signification which of the two prepositions you may please to insert between them; whether of or for: this being the only difference, that if you insert of, it is put in apposition to Sickness; and Sickness is announced the Consequence: if you insert for, it is put in apposition to Hunger or to Love; and Hunger or Love is announced the Cause\*.



<sup>\*</sup> The Dutch are supposed to use Van in two meanings; because it supplies indifferently the places both of our OF and FROM. Notwithstanding which Van has always one and the same single meaning, viz. Beginning. And its use both for OF and FROM is to be explained by its different apposition. When it supplies the place of FROM, Van is put in apposition to the same term to which FROM is put in apposition. But when it supplies the

### B.

I do not well understand how you employ the term Apposition. Scaliger, under the head Appositio, (Cap. CLXXVII. de causis) says—" Caussa propter quam duo substantiva non ponuntur sine copula, e philosophia petenda est. Si aliqua substantia ejusmodi est, ut ex ea et alia, unum intelligi queat; earum duarum substantiarum totidem notæ (id est nomina) in oratione sine conjunctione cohærere poterunt."

## H.

What Scaliger says is very true. And this is the case with all those prepositions (as they are called) which are really substantives. Each of these—ejusmodi est, ut ex ea et alia (to which it is prefixed, postfixed, or by any manner attached) unum intelligi queat.

## B.

If it be as you say, it may not perhaps be so impossible as Lord Monboddo imagines, to make a Grammar even for the most barbarous languages: and the Savages may possibly have as complete a syntax as ourselves. Have you considered what he says upon

place of OF, it is not put in apposition to the same term to which OF is put in apposition, but to its correlative. And between two correlative terms, it is totally indifferent to the meaning which of the two correlations is expressed.

that subject, vol. 1. book 3. of his Origin and Progress of Language \*?

<sup>\* &</sup>quot;The last thing I proposed to consider was, the expression of the relation or connexion of things, and of the words expressing them: which makes what we call Syntax, and is the principal part of the grammatical art."

<sup>&</sup>quot;Now let ever so many words be thrown together of the most clear and determinate meaning, yet if they are not some way connected, they will never make discourse, nor form so much as a single proposition. This connexion of the parts of speech in languages of art is either by separate words, such as prepositions and conjunctions, or by cases, genders, and numbers, in nouns, &c. But in less perfect languages the most of them are denoted by separate words.

<sup>&</sup>quot;Now as every kind of relation is a pure idea of intellect, which never can be apprehended by sense, and as some of those relations, particularly such of them as are expressed by cases, are very abstract and metaphysical, it is not to be expected that savages should have any separate and distinct idea of those relations. They will therefore not express them by separate words, or by the variation of the same word, but will throw them into the lump with the things themselves. This will make their syntax wretchedly imperfect.—There are only three barbarous languages, so far as I know, of which we have any particular account published that can be depended upon,—the Huron, the Galibi, and the Caribbee; of which we have Dictionaries and Grammars also, so far as it is possible to make a Grammar of them. With respect to syntax, the Hurons appear to have now at all: for they have not prepositions or conjunctions. They have no genders, numbers, or cases, for their nouns; nor moods for their verbs. In short, they have not, so far as I can discover, any way of connecting together the words of their discourse

### H.

I could sooner believe with Lord Monboddo, that there are men with tails like cats, as long as his lordship pleases\*; and conclude with him, from the au-

Those savages therefore, though they have invented words, use them as our children do when they begin to speak, without connecting them together: from which we may infer, that Syntax, which completes the work of language, comes last in the order of invention, and perhaps is the most difficult part of language. It would seem however, that persons may make themselves understood without syntax. And there can be no doubt but that the position of the word will commonly determine what other word in the sentence it is connected with."

- \* As his Lordship (vol. 1. page 238) seems to wish for further authorities for human tails, especially of any tolerable length, I can help him to a tail of a foot long, if that will be of any service.
- "Avant que d'avoir vû cette ile, j'avois souvent ouy dire qu'il y avoit des hommes à longues queues comme les bêtes; mais je n'avois jamais pu le croire, et je pensois la chose si éloignée de nôtre nature, que j'y eus encore de la peine, lorsque mes sens m'ôterent tout lieu d'en douter par une avanture assez bizarre. Les habitans de FORMOSA etant accoutumez à nous voir, nous en usions ensemble avec assez de confiance pour ne rien craindre de part ni d'autre; ainsi quoy qu'étrangers nous nous croyons en seureté, et marchions souvent sans escorte, lorsque l'experience nous fit connoître que c'etoit trop nous hazarder. Un jour quelques uns de nos gens se promenant ensemble, un de nos ministres, qui etoit de la compagnie, s'en eloigna d'un jet de pierre pour quelques besoins naturels; les autres cependant marchoient toûjours fort attentifs à un recit qu'on leur faisoit; quand il fut fini ils se souvinrent que le ministre ne revenoit

thority of his famished friend, that human flesh (even to those who are not famished) is the sweetest of all

point, ils l'attendirent quelque temps; apres quoy, las d'attendre, ils allerent vers le lieu où ils crurent qu'il devoit être: Ils le trouverent mais sans vie, et le triste état où il étoit fit bien connoitre qu'il n'avoit pas langui long-temps. Pendant que les uns le gardoient, les autres allerent de divers côtez pour decouvrir le meurtrier: ils n'allerent pas loin sans trouver un homme, qui se voyant serré par les notres, ecumoit, hurloit, et faisoit comprendre qu'il feroit repentir le premier qui l'approcheroit. Ses manieres desesperées firent d'abord quelqu'impression; mais enfin la frayeur ceda, on prit ce miserable qui avoüa qu'il avoit tué le ministre, mais on ne put sçavoir pourquoy. Comme le crime étoit atroce, et que l'impunité pouvoit avoir de facheuses suites, on le condamna à être brulé. Il fut attaché à un poteau où il demeura quelques heures avant l'execution; ce fut alors que je vis ce que jusques-là je n'avois pu croire; sa queuë étoit longue de plus d'un pied toute couverte d'un poil roux, et fort semblable à celle d'un bœuf. Quand il vit que les spectateurs étoient surpris de voir en lui ce qu'ils n'avoient point, il leur dit que ce defaut, si c'en étoit un, venoit du climat, puisque tous ceux de la partie meridionale de cette Ile dont il étoit, en avoient comme lui."

Voyages de Jean Struys, An. 1650. tom. 1. chap. 10.

The meek, modest, sincere, disinterested, and amiable Doctor Horsley, LORD bishop of Rochester, could have furnished the other Lord with an authority for Tails nearer home, in his own metropolitan city:—" Ex hujus modi vocibus, fuerunt improbi nonnulli, quibus visa est occulta voluntas regis esse, ut Thomas e medio tolleretur; qui propterea velut hostis regis habitus, jam tum cæpit sic vulgo negligi, contemni ac in odio esse, ut cum venisset aliquando Strodum, qui vicus situs est ad Medveiam flumen, quod flumen Rocestriam alluit, ejus loci accolæ

viands to the human taste, than admit that "every kind of relation is a pure idea of intellect, which never can

cupidi bonum patrem ita despectum ignominia aliqua afficiendi, non dubitarint amputare caudam equi quem ille equitaret; seipsos perpetuo probro obligantes: nam postea, nutu dei, ita accidit, ut omnes ex eo hominum genere, qui id facinus fecissent, nati sint instar brutorum animalium caudati."—As this change of shape may afford a good additional reason why such fellows should have "nothing to do with the laws, but to obey them," the bishop perhaps will advise to sink what Polydore kindly adds in conclusion,—"Sed ea infamiæ nota jam pridem, una cum gente illa eorum hominum qui peccarint, deleta est."

Polyd. Virg. Urb. Angl. Hist. fol. 218.

"But who considers right will find indeed,
'Tis Holy Island parts us, not the Tweed.

Nothing but Clergy could us two seclude;
No Scotch was ever like a Bishop's feud.

All Litanys in this have wanted faith,
There's no—Deliver us from a Bishop's wrath.

Never shall Calvin pardon'd be for sales;
Never for Burnet's sake, the Lauderdales;
For Becket's sake Kent always shall have tales."

The Loyal Scot. By A. Marvell.

"Iohan Capgrave and Alexander of Esseby sayth, that for castynge of fyshe tayles at thys Augustyne, Dorsett Shyre menne hadde tayles ever after. But Polydorus applieth it unto Kentish men at Stroud by Rochester, for cuttinge of Thomas Becket's horses tail. Thus hath England in all other land a perpetuall infamy of tayles by theyr wrytten legendes of lyes, yet can they not well tell, where to bestowe them truely." Pag. 37.

And again, pag. 98.—"The spirituall sodomites in the le-

metaphysical than the others."

But his lordship and his fautors will do well to contend stoutly and obstinately for their doctrine of language, for they are menaced with a greater danger than they will at first apprehend: for if they give up their doctrine of language, they will not be able to make even a battle for their Metaphysics: the very term Metaphysic being nonsense; and all the systems of it, and controversies concerning it, that are or have been in the world, being founded on the grossest ignorance of words and of the nature of speech.

As far as relates to Prepositions and Conjunctions, on which (he says) Syntax depends, the principal and most difficult part (as he calls it) of the Grammatical art, and which (according to him) is the last in order

gendes of their sanctified sorcerers have diffamed the English posterity with tails, as I have shewed afore. That an Englyshman now cannot travayle in an other land, by way of marchandyse or any other honest occupyinge, but it is most contumelicusly thrown in his tethe, that al Englishmen have tailes. That uncomly note and report have the nation gotten, without recover, by these laisy and idle lubbers the Monkes and the Priestes, which could find no matters to advance their canonised gains by, or their saintes as they call them, but manifest lies and knaveries."—Iohan Bale. Actes of English Votaries.



of invention, and completes the work of language: As far as relates to these prepositions and conjunctions, I hope it is by this time pretty evident that, instead of invention, the classes of them spring from corruption; and that, in this respect, the Savage languages are upon an equal footing with the languages (as they are called) of art, except that the former are less corrupted: and that Savages have not only as separate and distinct ideas of those relations as we have, but that they have this advantage over us (an advantage in point of intelligibility, though it is a disadvantage in point of brevity), that they also express them separately and distinctly. For our Prepositions and Conjunctions, like the language of the Savages, are merely—"so many words of the most clear and determinate meaning thrown together," or, (as he afterwards strangely expresses it) "thrown into the lump with the things themselves\*."

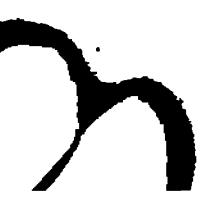


What Lord Monboddo has delivered concerning Syntax, he has taken, in his own clumsy way, from the following erroneous article of M. de Brosses.—147. Fabrique des Syntaxes barbares.—" Dans son origine, elle n'a d'abord eu qu'un amas confus de signes épars appliqués selon le besoin aux objets à mesure qu'on les découvroit. Peu à peu la nécessité de faire connoître les circonstances des idées jointes aux circonstances des objets, et de les rendre dans l'ordre où l'esprit les place, a, par une logique naturelle, commencé de fixer la veritable signification des mots, leur liaison, leur régime, leurs dérivations. Par l'usage reçu et invétéré, les tournures habituelles sont devenues

B.

Well, Sir, after this tedious investigation of FOR, (one half of which I think might have been spared,) let us now, if you please, pause for a moment, and consider the ground which we have beaten. The Prepositions IF, UNLESS, BUT, WITHOUT, SINCE, you had before explained amongst the Conjunctions. To these you have now added the prepositions WITH, SANS, THROUGH, FROM, TO, WHILE, TILL, OF, and FOR. Though we

les préceptes de l'art bons ou mauvais, c'est à dire bien ou mal faits selon le plus ou le moins de logique qui y à presidé; et comme les peuples barbares n'en ont gueres, aussi leurs langues sont elles souvent pauvres et mal construites: mais à mesure que le peuple se police, on voit mieux l'abus des usages, et la syntaxe s'épure par de meilleures habitudes qui deviennent de nouveaux preceptes. Je n'en dis pas davantage sur l'etablissement des syntaxes; et même si j'y reviens dans la suite, ce ne sera qu'en peu de mots. C'est une matiere immense dans ses details, qui demanderoit un livre entier pour la suivre dans toutes les opérations mechaniques du concept, qui en général la rendent nécéssaire en consequence de la fabrique du sens interieur, mais tres arbitraire dans ses petits details, par le nombre infini de routes longues ou courtes, droites ou tortues, bonnes ou mauvaises, que l'on peut prendre pour parvenir au même but. Au surplus toutes ces routes bien ou mal faites servent également dans l'usage lorsqu'elles sont une fois frayées et connues." This matiere immense, as M. de Brosses imagines it, is in truth a very small and simple business. The whole of cultivated languages, as well as of those we call barbarous, is merely "un amas de signes épars appliqués selon le besoin aux objets."



have spent much time, we have made but little progress, compared with what still remains to be done: at least if our language is as fertile in prepositions as Buffier supposes the French to be.

### H.

I rather think we have made great progress. And, if you have nothing to object to my derivations and explanations, I must consider the battle as already won. For I am not here writing a dictionary (which yet ought to be done, and of a very different kind indeed from any thing ever yet attempted any where), but only laying a foundation for a new theory of language. However, though the remaining prepositions are numerous, the greater part require but little, and many of them no explanation.

# By.

By (in the Anglo-Saxon written Bi, Be, Biz) is the Imperative By of the Anglo-Saxon verb Beon, to be. And our ancestors wrote it indifferently either BE or By. "Damville BE right ought to have the leading of the army, but, Bycause thei be cosen germans to the Admirall, thei be mistrusted." 1568. See Lodge's Illustrations, vol. 2. pag. 9. This preposition is frequently, but not always, used with an abbreviation of construction. Subauditur, instrument, cause, agent, &c. Whence the meaning of the omitted word has often been improperly attributed to By. With (when it is



the imperative of pypoon) is used indifferently for By\*
(when it is the imperative of Beon) and with the same
subauditur and imputed meaning: As—" He was slain
By a sword, or, he was slain with a sword."—" Kenwalcus was warreyd with the King of Britons." Wallis,
confounding together the imperative of pypoon with
the imperative of VIPAN, says—" With indicat instrumentum, ut Latinorum ablativus instrumenti; atque
etiam concomitantiam, ut Latinorum cum."

By was also formerly used (and not improperly nor with a different meaning) where we now employ other prepositions, such as For, In, During, Through. As;—

"Aboute the XVIII yere of the reygne of Ine dyed the holy byshop Aldelme. Of him it is written, that when he was styred by his gostly enymy to the synne of the flesh, he to do the more

PIN-E FERM Be-ærtan nadoz-gid Be-popan pro-zeonoan Be-zeonban asaat-614 Be-mnan nig-neogen Ве-пеобал prő-upan Be-uran pid-utan Be-utau pro-hindan Be-hindan

though the modern English has given the preference to Be: having retained only two of the above prepositions commencing with pro, and dropped only two commencing with Be.

<sup>\*</sup> In compound prepositions also, the Anglo-Saxon uses indifferently either Pro or Be; as,

torment to himselfe and of hys body, wolde holde within his bedde by hym a fayre mayden BY so long a tyme as he myght say over the hole sauter." Fabian LXXVI.

- "The which BY a longe time dwelled in warre." XLV.
- "To whom the fader had BY hys lyfe commytted him."
  LXXII.
  - " He made Clement BY his lyfe helper and successour." LV.
- "Whom Pepyn BY his lyfe hadde ordeyned ruler of Guian." LXXXIII.
- "Sleynge the people without mercy BY all the wayes that they passyd." LXXVIII.

So also of was formerly used, and with propriety, where we now employ BY with equal propriety.

"These quenes were as two goddesses
Of arte magike sorceresses
Thei couthe muche, he couthe more:
Thei shape and cast ayenst hym sore,
And wrought many a subtile wile.
But yet thei might hym not begyle.
Such crafte thei had aboue kynde,
But that arte couth thei not fynde,
OF whiche Ulisses was deceived."

Gower, lib. 5. fol. 135. pag. 1. col. 2.

# BETWEEN. BETWIXT.

Between (formerly written Twene, Atwene, Bytwene) is a dual preposition, to which the Greek, Latin, Italian, French, &c. have no word correspondent; and is almost peculiar to ourselves, as some languages have a peculiar dual number. It is the Anglo-Saxon Imperative Be, and Tpezen or twain.



Betwixt (by Chaucer written Bytwyt\*) is the imperative Be, and the Gothic TVXS, or two: and was written in the Anglo-Saxon Betpeohs, Betpeox, Betpux, Betpyx, and Betpyxt.

Before, Behind, Below, Beside, Besides.

These Prepositions are merely the imperative BE, compounded with the nouns fore, HIND, LOW, SIDE, which remaining still in constant and common use in the language; as—The fore part, the hind part, a low place, the side,—require no explanation.

## BENEATH.

Beneath means the same as Below. It is the imperative Be compounded with the noun, Neath. Which word Neath (for any other use but this of the preposition) having slipped away from our language, would perhaps have given some trouble, had not the nouns, Nether and Nethermost (corrupted from NeoSemert, NiSemært) still continued in common use †. The

Miller's Tale.

t " ———— yet higher than their tops
The verd'rous wall of paradise up sprung:
Which to our general Sire gave prospect large
Into his NETHER empire neighb'ring round."

Par. Lost, book 4. ver. 445.



<sup>\* &</sup>quot;Thy wife and thou mote hange fer atwynne,For that Bytwyt you shall be no synne."

word Nether is indeed at present fallen into great contempt, and is rarely used but in ridicule and with scorn: and this may possibly have arisen from its former application to the house of commons, anciently called (by Henry VIII.) "Thenether house of parliament\*." That the word should thus have fallen into disgrace is nothing wonderful: for in truth this Nether end of our parliament has for a long time past been a mere sham and mockery of representation, but is now become an impudent and barefaced usurpation of the rights of the people.

NEATH, Neodan, Neode, (in the Dutch Neden, in the Danish Ned, in the German Niedere, and in the Swedish Nedre and Neder) is undoubtedly as much a substantive, and has the same meaning as the word NADIR; which Skinner (and after him S. Johnson) says, we have from the Arabians. This etymology (as

<sup>———&</sup>quot; among these the seat of men, Earth with her NETHER ocean circumfus'd Their pleasant dwelling place."

Par. Lost, book 7. v. 624.

<sup>&</sup>quot;In yonder NETHER world where shall I seek
His bright appearances, or foot-step trace?"

Ibid. book 11. v. 328.

<sup>\* &</sup>quot;Which doctrine also the lordes bothe spirituall and temporall, with the NETHER house of our parliament, have both sene, and lyke very wel."

A Necessary Doctrine and Erudition for any Christen Man. Set furthe by the Kynges maiestie of Englande. 1543.

the word is now applied only to astronomy) I do not dispute; but the word is much more ancient in the northern languages, than the introduction of that science amongst them. And therefore it was that the whole serpentine class was denominated NAAK in the Gothic, and Neope in the Anglo-Saxon.

If we say in the English,—"From the TOP to the BOTTOM,"—the nouns are instantly acknowledged: and surely they are to the full as evident in the collateral Dutch, "Van BOVEN tot BENEDEN.—BENEDEN stad,"&c.

#### UNDER.

Under (in the Dutch Onder), which seems by the sound to have very little connexion with the word Beneath, is yet in fact almost the same, and may very well supply its place: for it is nothing but On neder, and is a Noun.

"Nor engine, nor device polemic,
Disease, nor Doctor epidemic,
Though stor'd with deletory med'cines
(Which whosoever took is dead since)
E'er sent so vast a colony
To both the UNDER worlds, as He."

Hudibras, can. 2. v. 320.

# BEYOND.

Beyond (in the Anglo-Saxon Pizzeondan, Bizeond, Bezeond) means be passed. It is the imperative Be, compounded with the past participle zeond, zeoned,



or zoned, of the verb Lan, Lanzan, or Lonzan, to go, or to pass. So that—"Beyond any place," means—Be passed that place,"—or, Be that place passed.

#### WARD.

Ward, in the Anglo-Saxon Papo or Peapo, is the imperative of the verb Papoian or Peapoian, to look at; or to direct the view. It is the same word as the French garder\*: and so Chaucer uses it, where it is not called a preposition.

"Take REWARDE of [i. e. Pay regard to, or Look again at] thyn owne valewe, that thou ne be to foule to thy selfe."

Parson's Tale, fol. 101. pag. 2. col. 2.

- "And yet of Danger cometh no blame In REWARD [i. e. in regard] of my doughter shame."

  Rom. of the Rose, fol. 135. pag. 2. col. 1.
- "This shuld a riztwise lord haue in his thouzt
  And nat be like tirauntes of Lombardy
  That han no REWARDE [i. e. regard] but at tyranny."

  Legende of good Women, fol. 206. pag. 2. col. 2.
- "Wherfore God him self toke REWARD to the thynges, and theron suche punyshment let fal."

Testament of Loue, boke 2. fol. 322. p. 2. c. 1.

Our common English word To reward †, which usu-

<sup>\* &</sup>quot; Literarum G et W frequentissima est commutatio," &c.

Wallis's Preface.

<sup>&</sup>quot;Galli semper G utuntur pro Sax. p. id est, pro W."

Spelman Gloss. (Garantia).

<sup>+</sup> Skinner says-"REWARD q. d, 'Re Award (i. e. contra

ally, by the help of other words in the sentence, conveys To recompence, To benefit in return for some good action done; yet sometimes means very far from benefit: as thus,—"Reward them after their doings"—where it may convey the signification of punishment; for which its real import is equally well calculated: for it is no other than Regarder, i.e. To look again, i.e. To remember, to reconsider; the natural consequence of which will be either benefit or the contrary, according to the action or conduct which we review.

In a figurative or secondary sense only, Garder means to protect, to keep, to watch, to ward, or to guard. It is the same in Latin: Tutus, guarded, looked after, safe, is the past participle of Tueor, Tuitus, Tutus. So Tutor, he who looks after. So we say either,—Guard

seu vicissim assignare, ab A. S. peapo, versus, erga. V. AWARD." And under Award, he says—"AWARD, a part. initiali otiosa A, et A. S. peapo, versus, erga. q. d. erga talem (i. e.) tali addicere, assignare."

S. Johnson says "REWARD [Re and Award] to give in return. Skinner." Which is the more extraordinary because under the article Award, Johnson says, that it is "derived by Skinner, somewhat improbably, from peans Sax. towards."

I suppose AWARD to be à garder, i. e. a determination à qui c'est à garder the thing in dispute; i. e. to keep it—not custodire, as Spelman imagined; but to have or hold it in possession: for garder in French is used both ways, as keep is in English, and in both properly.

him well, or, Look well after him. In different places in England, the same agent is very properly called either a Looker, a Warden, a Warder, an Overseer, a Keeper, a Guard, or a Guardian.

Accordingly this word WARD may with equal propriety be joined to the name of any person, place, or thing, to or from which our view or sight may be directed.

"He saide, he came from Barbarie To Romewarde."

Gower, lib. 2. fol. 34. pag. 1. col. 1.

"This senatour repayreth with victorye To Romewarde."

Chaucer, Man of Lawes Tale, fol. 23. p. 2. col. 1.

"Kynge Demophon whan he by ship To Troiewarde with felauship Seyland goth upon his weie."

Gower, lib. 4. fol. 67. pag. 1. col. 1.

" Agamemnon was then in waye To Troiwarde."

Gower, lib. 5. fol. 119. pag. 1. col. 1.

- "--- He is gon to Scotlondwarde."

  Chaucer, Man of Lawes Tale, fol. 22. p. 1. col. 1.
- "The morow came, and forth rid this marchant
  To Flaundersward, his prentes brought him auaunt
  Til he came to Bruges."

Shypmans Tale, fol. 70. pag. 1. col. 1.

"His baner he displayed, and forth rode To Thebeswarde."

Knyghtes Tale, fol. 1. pag. 2. col. 1.

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- "And certayne he was a good felawe;
  Ful many a draught of wine had he drawe
  From Burdeuxward, while the chapmen slepe."

  Chaucer, Prol. to Cant. Tales.
- "That eche of you to shorte with others way
  In this viage, shal tel tales tway
  To Canterburywarde I meane it so,
  And Homwardes he shall tel tales other two."

Ibid.

To shyppe, and as a traytour stale away
Whyle that this Ariadne a slepe lay,
And to his countreywarde he sayleth blyue."

Ariadne, fol. 217. pag. 2. col. 1.

"Be this the son went to, and we forwrocht

Left desolate, the wyndis calmit eik:

We not bekend, quhat rycht coist mycht we seik,

War warpit to Seywart by the outwart tyde."

Douglas, booke 3. pag. 87.

- "The mone in till ane waverand carte of light
  Held rolling throw the heuynnis MIDDILWARDE."

  Ibid. booke 10. pag. 322.
- "The Landwart hypes than, bayth man and boy,
  For the soft sessoun ouerflowis ful of ioy."

  Ibid. booke 13. pag. 472.
- "Lo Troylus, right at the stretes ende Came ryding with his tenthe somme yfere Al softely, and thyderwarde gan bende There as they sate, as was his way to wende To Paleyswarde."

Chaucer, Troylus, boke 2. fol. 169. p. 2. c. 2.

"As she wold have gon the way forth right

Towarde the garden, there as she had hight,

And he was to the Gardenwarde also."

Frankelems Tale fol. 55, no. 0

Frankeleyns Tale, fol. 55. pag. 2. col. 1.

"And that he songe it well and boldely
Fro words to words according to the note,
Twise a day it passeth through his throte
To Scolewarde, and Homwarde when he went."

Prioresses Tale, fol. 71. pag. 2. col. 1.

"To Mewarde bare he right great hate."

Romaunt of the Rose, fol. 138. p. 1. c. h

"He hath suche heuynesse, and such wrathe to uswarde, byz cause of our offence."

Tale of Chaucer, fol. 82. pag. 1. col. 1.

"But one thing I wolde wel ye wist That neuel for no worldes good Myne hert unto hirwarde stood, But onely right for pure loue."

Gower, lib. 5. fol. 97. pag. 2. col. 2.

Whiche to my Ladyewarde pursueth,
The more he leseth of that he seweth,
The more me thinketh that I wynne."

Ibid. lib. 2. fol. 28. pag. 2. col. 2.

"Wheras the Poo, out of a wel small.

Taketh his first spring and his sours

That Estwarde ever increseth in his cours

To Emelleward, to Ferare, and to Venyse."

Chaucer, Clerke of Oxenf. Tale, fol. 45. p. 1. c. 2.

"If we turned all our care to Godward, we shuld not be destitute of such things as necessarili this presente lyfe nedeth."

Tho. Lupset, Of diynge well. pag. 203.

"It is hard for a man in a welthy state to kepe his mind in a due order to Godward."—Ibid. pag. 205.

"The which is with nothing more hurted and hyndered in his way to Gracewarde than with the brekinge of loue and charitie."

Lupset, Exhortacion to yonge Men.

So we may bid the hearer look at or regard either the End or Beginning of any action or motion or time. Hence the compound Prepositions Toward and Fromward, and Adverbs of this termination without number: in all of which, ward is always the imperative of the verb, and always retains one single meaning; viz. Regard, Look at, See, Direct your view.

Minshew, Junius, and Skinner, though they are very clear that ward and Garder are, on all other occasions, the same word; (and so in Warden and Guardian, &c.) yet concur that ward the Affix or postpositive preposition, is the Latin Versus: Skinner, with some degree however of doubt, saying—"A.S. autem Peapo, si a Lat. Vertere deflecterem, quid sceleris esset?"—Surely none. It would only be an error to be corrected.

The French preposition Vers, from the Italian Verso, from the Latin Versus (which in those languages supply the place of the English WARD, as Adversus also does of To-ward) do all indeed derive from the Latin verb Vertere, to turn; of which those prepositions are the past participle, and mean turned. And when it is considered that in order to direct our view to any place named, we must turn to it; it will not seem extraordinary, that the same purpose should in different languages be indifferently obtained by words of such different meanings, as to look at, or, to turn to.

#### ATHWART.

ATHWART (i. e. Athweort, or Athweoried), wrested, twisted, curved, is the past participle of Dpeopian, to wrest, to twist; flexuosum, sinuosum curvum reddere; from the Gothic verb TTZYEKGAN. Whence also the Anglo-Saxon Dpeop, Dpeoph, the German Zwerch, Zwar, the Dutch Dwars, Zwerven, the Danish Tverer, Tvert, Tver, the Swedish Twert, and Swarfwa, and the English Thwart, Swerve, and Veer\*.

Among, Amongst, Ymell.

Minshew says-" ex Belg. Gemengt, i. e. mixtus."

Skinner says—" ab A.S. Lemanz, hoc a verbo Lemenzan†."

Junius says—" Maniseste est ex A.S. Mængan, Mengian, miscere."

Here all our Etymologists are right in the meaning of the word, and therefore concur in their etymology. Mr. Tyrwhitt alone seems to have no notion of the



<sup>\*</sup> Junius derives Swerve from the Hebrew. And all our Etymologists Veer from the French Virer.

<sup>†</sup> In the Dutch Mingen, Mengen, Immengen.
German Mengen.
Danish Mænger.
Swedish Menga.

word. For he says—" I suspect the Saxon Gemanz had originally a termination in an." But Mr. Tyrwhitt must not be reckoned amongst Etymologists.

EMONGE\*, AMONGE†, AMONGES, AMONGEST‡, AMONGST, AMONG, is the past participle Ge-mænczeð, Ge-menczeð, (or, as the Dutch write it, Gemengd, Gemengt; and the old English authors, Meynt §,) of the Anglo-Saxon verb Gemænczan, Gemenczan, and the Gothic verb ΓλΜλΙΝGλΝ. Or rather, it is the præ-

† "And the she toke hir childe in honde And yafe it souke; and euer AMONGE She wepte, and otherwhile songe To rocke with her childe aslepe."

lib. 2. fol. 33. pag. 2. col. 1.

- # I stonde as one AMONGEST all

  Whiche am oute of hir grace fall."

  lib. 8. fol. 187. pag. 2. col. 1.
  - With hony MEYNT, and in suche wise She gan to make hir sacrifice."

lib. 5. fol. 105. pag. 2. col. 1.

"That men in eueryche myght se Bothe great anoye, and eke swetnesse,

Then at laste hem axeth this,
What kynge men tellen that he is
EMONGE the folke touchinge his name,
Or it be price, or it be blame."

Gower, lib. 7. fol. 165. pag. 1. col. 2.

terperfect Lemanz, Lemonz, Lemunz, or Amang, Among, Amung, (of the same verb Mænzan, Menzan) used as a participle, without the participial termination oo, ao, or eo: and it means purely and singly Mixed, Mingled. It is usual with the Angle-Saxons (and they seem to be fond of it) to prefix especially to their past participles A, E, Be, Fop, Le.

Chaucer uses this participle AMONGES in a manner which, I suppose, must exclude all doubt upon the subject; and where it cannot be called a preposition.

"Yf thou castest thy seedes in the feldes, thou shuldest haue in mynde that the yeres bene AMONGES, otherwhyle plentuous, and otherwhyle bareyn."

Seconde Boke of Boecius, fol. 225. pag. 2. col. 2.

This manner of using the præterperfect as a participle, without the participial termination ed or en, is still very common in English; and was much more usual formerly\*. In the similar verbs, To sink Le-

And ioye MEYNT with bytternesse,

Nowe were they easy, nowe were they wood."

Chaucer, Rom. of the Rose, fol. 130. pag. 1. col. 1.

" For euer of loue the sickenesse

Is MEYNT with swete and bitternesse."

Rom. of the Rose, fol. 130. pag. 2. col. 2.

\* Doctor Lowth is of a different opinion. He says—"This abuse has been long growing upon us, and is continually making further incroachments," &c. But Doctor Lowth was not much acquainted with our old English authors, and still less with the

rencan, To drink Le-opencan, To stink Le-rtencan, To hang Denzan, To spring A-rppinzan, To swing Spenzan, To ring Rınzan, To shrink A-repıncan, To sting Stingan, and in very many others, the same word is still used by us, both as præterperfect and participle; Sunk, Drunk, Stunk, Hung, Sprung, Swung, Rung, Shrunk, Stung. All these were formerly written with an o (as Among still continues to be), Sonk, Dronk (or A-dronk), Stonk, Hong (or A-hong), Sprong (or Y-sprong), Swong, Rong, Shronk, Stong. But the o having been pronounced as an u, the literal character has been changed by the moderns in conformity with the sound. And though Among (by being ranked amongst prepositions, and being unsuspected of being a participle like the others) has escaped the change, and continues still to be written with an o, it is always sounded like an v; Amung, Amunkst.

In the Reve's Tale, Chaucer uses the Preposition YMELL instead of among.

"Herdest thou ever slike a song er now?
Lo whilke a complin is YMELL hem alle.

But this will give us no trouble, but afford a fresh

Anglo-Saxon. It is not an abuse, but cozeval with the language, and analogous to the other parts of it: but it must needs have been highly disgusting to Doctor Lowth, who was excellently conversant with the learned languages, and took them for his model.

confirmation to our doctrine: for the Danes use Mellem, Imellem, and Iblandt, for this preposition Among, from their verbs Megler, Melerer, (in the French Mesler or Méler), and Iblander, to mix, to blend; and the Swedes Ibland, from their verb Blanda, to blend.

YMELL means y-medled, i. e. mixed, mingled. A medley is still our common word for a mixture. Ymeddled, ymelled, and ymell by the omission of the participial termination, than which nothing is more common in all our old English writers.

- "He drinketh the bitter with the swete,
  He MEDLETH sorowe with likynge
  And liueth so, as who saieth, diynge."

  Gower, lib. 1. fol. 17. pag. 1. col. 2.
- "O mighty lorde, toward my vice
  Thy mercy MEDLE with justice."
  lib. 1. fol. 24. pag. 2. col. 2.
- "But for all that a man maie finde
  Nowe in this tyme of thilke rage
  Full great disease in mareiage,
  Whan venim MEDLETH with the sugre,
  And mariage is made for lucre."

lib. 5. fol. 99. pag. 1. col. 1.

"Thus MEDLETH she with ioye wo,
And with her sorowe myrth also."
lib. 5. fol. 116. pag. 1. col. 1.

"Whan wordes MEDLEN with the songe,
It doth plesance well the more."
lib. 7. fol. 150. pag. 1. col. 2.

"A kinge whiche hath the charge on honde
The common people to gouerne
If that he wil, he maie well lerne
Is none so good to the plesance
Of God, as is good gouernance.
And euery gouernance is due
To pitee, thus I maie argue,
That pitee is the foundemente
Of euery kynges regimente.
If it be MEDLED with Justice,
Thei two remeuen all vice,
And ben of vertue most vailable
To make a kinges roylme stable."

Gower, lib. 7. fol. 166. pag. 2. col. 1.

"But he whiche hath his lust assised With MEDLID loue and tyrannie."

lib. 7. fol. 170. pag. 2. col. 1.

" And MEDLETH sorowe with his songe."

lib. 8. fol. 182. pag. 2. col. 2.

"We haunten no tauernes, ne hobelen abouten,
Att markets and miracles we MEDELEY us neuer."

Pierce Plowmans Crede.

"There is nothing that sauoureth so wel to a childe, as the mylke of his nourice, ne nothing is to him more abhomynable than the mylke, whan it is MEDLED with other meate."

Chaucer, Persons Tale, fol. 101. pag. 2. col. 1.

"His garment was every dele Ypurtrayed and ywrought with floures By dyuers MEDELYNG of coloures."

Rom. of the Rose, fol. 124. pag. 1. col. 2.

"O God (quod she) so worldly selynesse Whiche clerkes callen false felicite YMEDLED is with many a bytternesse Ful anguyshous."

Troylus, boke 3. fol. 177. pag. 1. col. 1.

- "Some on her churches dwell
  Apparailled porely, proude of porte,
  The seuen sacramentes they done sell,
  In cattel catchyng is her comfort,
  Of eche matter they wollen MELL."
  - Plowmans Tale, fol. 97. pag, 2. col. 1.
- "Amang the Grekis MYDLIT than went we."

  Douglas, booke 2. pag. 52.
- "And reky nycht within an litil thraw
  Gan thikkin ouer al the cauerne and ouerblaw,
  And with the mirknes MYDLIT sparkis of fire."

  Ibid. booke 8. pag. 250.
- "Syne to there werk in manere of gun powder,
  Thay MYDLIT and they mixt this fereful souder."

  Ibid. booke 8. pag. 257.
- And stedis thrawand on the ground that weltis,

  MYDLIT with men, quhilk zeild the goist and sweltis."

  Ibid. booke 11. pag. 387.
- "With blyithnes MYDLIT hauand paneful drede."

  Ibid. booke 11. pag. 394.
- "Quhil blude and brane in haboundance furth schede MYDLIT with sand under hors fete was trede."

  Ibid. booke 12. pag. 421.
- "Above all utheris Dares in that stede Thame to behald abasit wox gretumly Tharwith to MELL refusing aluterlie."

Ibid. booke 5, pag. 141.

"Quhen Turnus all the chiftanis trublit saw,
And Eneas sare woundit hym withdraw;
Than for this hasty hope als hate as fyre
To MELL in fecht he caucht ardent desyre."

Ibid. booke 12. pag. 420:

### AGAINST.

AGAINST (in the Anglo-Saxon Onzezen) is derived by Junius from zeono.

"Dr. Mer. Casaubonus mirabiliter (says Skinner) deflectit a Gr. κατα."

Minshew derives it from zatevarti.

I can only say that I believe it to be a past participle, derived from the same verb (whatever it be, for I know it not) from which comes the collateral Dutch verb Jegenen, to meet, rencontrer, to oppose, &c. And I am the more confirmed in this conjecture, because in the room of this preposition the Dutch employ Jegens from Jegenen: and the Danes Mod and Imod, from their verb Möder of the same meaning: and the Swedes Emot from their verb Mota of the same meaning. The Danish and Swedish verbs from the Gothic MATGAN; whence also our verb, to meet, and the Dutch Moeten, Gemoeten.

# Amid or Amidst.

These words (by Chaucer and others written Amiddes) speak for themselves. They are merely the Anglo-Saxon On-midden, On-midder, in medio: and will the more easily be assented to, because the nouns Mid, Middle (i. e. Old-del), and Midst, are still commonly used in our language.

#### ALONG.

On long, secundum longitudinem, or On length:

"And these wordes said, she streyght her On length (i.e. she stretched herself ALONG) and rested awhile."

Chaucer, Test. of Love, fol. 325. pag. 1. col. 2.

The Italians supply its place by Lungo:

" Così Lungo l'amate rive andai."—Petrarch.

And the French by the obvious noun and article Le Long:

"Joconde là dessus se remet en chemin Révant à son malheur tout Le Long du voyage."

La Fontaine.

So far there is no difficulty. But there was another use of this word formerly; now to be heard only from children or very illiterate persons:

"King James had a fashion, that he would never admit any to nearness about himself, but such an one as the queen should commend unto him, and make some suit on his behalf; that if the queen afterwards, being ill treated, should complain of this Dear one, he might make his answer—'It is LONG of yourself, for you were the party that commended him to me.'"

Archbishop Abbot's narrative; in Rushworth's Collections, vol. 1. p. 456.

The Anglo-Saxon used two words for these two purposes, Andlanz, Andlonz, Ondlonz, for the first; and Lelanz for the second: and our most antient English

writers observed the same distinction, using ENDLONG for the one, and ALONG for the other.

"She slough them in a sodeine rage
ENDELONGE the borde as thei ben set."

Gover, lib. 2. fol. 31. pag. 1. col. 2.

Thys kynge the wether gan beholde,
And wist well, they moten holde
Her cours ENDLONGE the marche right."

lib. 3. fol. 53. pag. 1..col. 1.

"That nigh his house he lette deuise ENDELONGE upon an axell tree To sette a tonne in suche degree That he it might tourne about."

lib. 3. fol. 54. pag. 1. col. 1.

"And every thyng in his degree ENDELONGE upon a bourde he laide."

lib. 5. fol. 100. pag. 2. col. 2.

"His prisoners eke shulden go
ENDLONGE the chare on eyther honde."

lib. 7. fol. 155. pag. 1. col. 1.

"Than see thei stonde on euery side ENDLONGE the shippes borde."

lib. 8. fol. 179. pag. 1. col. 2.

"Loke what day that ENDELONG Brytayne
Ye remeue all the rockes, stone by stone,
That they ne let shyppe ne bote to gone,
Than wol I loue you best of any man."

Chaucer, Frankeleyns Tale, fol. 53. pag. 1. col. 2.

"This lady rometh by the clyffe to play With her meyne, ENDLONGE the stronde."

Hypsiphile, fol. 214. pag. 1. col. 2.

\*

- "I sette the point ouer ENDELONGE on the label."

  Astrolabie, fol 286. pag. 2. col. 1.
- "I sette the poynte of F, ENDELONGE on my labell."

  Ibid. fol. 286. pag. 2. col. 2.
- "We slyde in fluddes ENDLANG feill coystes fare."

  Douglas, booke 3. pag. 71.
- "Syne eftir ENDLANGIS the sey coistis bray
  Up sonkis set and desis did array."
  booke 3. pag. 75.
- "ENDLANG the coistis side our nauy rade."
  booke 3. pag. 77.
- "Bot than the women al, for drede and affray,
  Fled here and there, ENDLANG the coist away."
  booke 5. pag. 151.
- "In schawis schene ENDLANG the wattir bra." booke 7, pag. 236.
- "ENDLANG the styll fludis calme and bene." booke 8. pag. 243.
- "For now there schippis full thik reddy standis,
  Brayand ENDLANG the coistis of that landis."
  booke 8. pag. 260.
- "The bront and force of thare army that tyde ENDLANG the wallis set on the left syde." booke 9. pag. 293.
- "ENDLANG the bankis of flude Minionis."
  booke 10. pag. 320.
- "The bankis ENDLANG al the fludis dynnys." booke 11. pag. 372.
- Before him cachand ane grete flicht or oist
  Of foulis, that did hant ENDLANG the coist."
  booke 12. pag. 416.

"For euer whan I thinke amonge, Howe all is on my selfe ALONGE, I saie, O foole of all fooles."

Gower, lib. 4. fol. 66. pag. 2. col. 1.

"I wote well ye haue long serued,
And God wote what ye haue descrued,
But if it is ALONGE on me,
Of that ye unauanced be,
Or els if it be LONGE on you,
The soth shall be preued nowe."

lib. 5. fol. 96. pag. 1. col. 2.

"And with hir selfe she toke such strife,
That she betwene the deth and life
Swounende lay full ofte amonge:
And all was this on hym ALONGE,
Whiche was to loue unkinde so."

lib. 5. fol. 113. pag. 1. col. 2.

"But thus this maiden had wronge Whiche was upon the kynge ALONGE, But ageyne hym was none apele."

lib. 7. fol. 172. pag. 2. col. 1.

"Ye wote your selfe, as wel as any wight
Howe that your loue al fully graunted is
To Troylus, the worthyest wyght
One of the worlde, and therto trouth yplight,
That but it were on him ALONGE, ye nolde
Him neuer falsen, whyle ye lyuen sholde."

Chaucer, Troylus, booke 3. fol. 176. pag. 2. col. 2.

Once indeed (and only once, I believe) Gower has confounded them, and has used Along for both purposes:

"I cary forth the night ALONGE,
For it is nought on me ALONGE
To slepe, that I soon go."

lib. 4. fol. 78. pag. 2. col. 1.

Andlanz or endlong is manifestly On long; But what is Lelanz or along?

- S. Johnson says it is—" a word now out of use, but truly English." He has no difficulty with it: accordto him it is—" Gelanz, a fault, Saxon."—But there is no such word in Saxon as Gelanz, a fault. Nor is that, at any time, the meaning of this word Long (or Along, as I have always heard it pronounced). Fault or not Fault, always depends upon the other words in the sentence: for instance,
- "Thanks to Pitt: it is ALONG of him that we not only keep our boroughs, but get peerages into the bargain."
- "Curses on Pitt: it is ALONG of him that the free constitution of this country is destroyed."

I suppose that Lord Lonsdale, Lord Elliot and the father of Lady Bath, would not mean to impute any fault to the minister in the former of these sentences: though the people of England do certainly impute an inexpiable crime and treachery to him in the latter.

But Johnson took carelessly what he thought he VOL. I. 2 D

found, without troubling himself about the fact or the meaning; and he was misled by Skinner\*: as he was also concerning the verb To Long. I mention the verb To Long, because it may possibly assist us in discovering the meaning of the other word.—"To Long," says Skinner, "valde desiderare, ut nos dicimus, to think the time LONG till a man ha's a thing."

The word Long is here lugged in by head and shoulders, to give something of an appearance of connexion between the verb and the noun. But when we consider that we have, and can have, no way of expressing the acts or operations of the mind, but by the same words by which we express some corresponding (or supposed corresponding) act or operation of the body: when (amongst a multitude of similar instances) we consider that we express a moderate desire for any thing, by saying that we incline (i. e. Bend ourselves) to it; will it surprise us, that we should express an eager desire, by saying that we Long, i. e. Make long, lengthen, or stretch out ourselves after it, or for it? especially when we observe, that after the verb To in-

<sup>\*</sup>Skinner says—"LONG ab A.S. Eelanz, causa, culpa, ut dicimus It is LONG of him." Which were evidently intended by Skinner to be understood causâ, culpâ.

So Lye says—" Gelanz, Long of: Opera, causa, impulsu, culpa cujusvis.—ær & yr upe lyre zelanz, ut Anglice dici solet It is LONG of thee that we live." Here is no Fault

cline we say To or Towards it; but after the verb To Long we must use either the word For or After, in order to convey our meaning.

Lenzian in the Anglo-Saxon is To Long, i. e. To make long, To lengthen, To stretch out, To produce, Extendere, protendere.

"Lanzah de apuht, Adam, up to Gode." i. e. Longeth you, Lengtheneth you, Stretcheth you up to God.

Lanz or Long is the præterperfect of Lenzian. The Anglo-Saxon and old English writers commonly use the præterperfect as a participle, especially with the addition of the prefixes a or ze.—

"Nota secundo," says Hickes, "has præpositiones sæpe in vicem commutari, præsertim Le, Be, et A."—May we not then conclude that Le-lanz or A-long is the past participle of Lenzian, and means *Produced?* 

# ROUND, AROUND:

Whose place is supplied in the Anglo-Saxon by Dpeil and On-hpeil\*. In the Danish and Swedish by Omkring. In Dutch by Om-ring; and in Latin by Circum, a Gr. Kieros, of which circulus is the diminutive.

<sup>[\*</sup> Qu. Dpæl, On-hpæl?—ED.]
2 D 2

ASIDE, ABOARD, ACROSS, ASTRIDE, require no explanation.

### DURING.

The French participle *Durant*; from the Italian; from the Latin. The whole verb *Dure* was some time used commonly in our language.

- "And al his luste, and al his besy cure
  Was for to loue her while his lyfe mai DURE."

  Chaucer, Man of Lawes T. fol. 19. pag. 1. col. 2.
- "How shuld a fyshe withouten water DURE."

  Troylus, boke 4. fol. 186. pag. 2. col. 1.
  - "——Elementes that bethe discordable
    Holden a bonde, perpetually DURYNG,
    That Phebus mote his rosy day forthbring
    And that the mone hath lorship ouer the nightes."

    Ibid. boke 3. fol. 172. pag. 1. col. 1.
- "Euer their fame shall DURE."

  Testament of Love, boke 2. fol. 315. pag. 1. col. 1.
- "This affection, with reason knytte, DURETH in eueryche trew herte."—Ibid. boke 3. fol. 331. pag. 1. col. 1.
  - "Desyre hath longe DURED some speking to haue."

    Ibid. boke 1. fol. 306. pag. 1. col. 2.

# PENDING.

The French participle *Pendant*; from the Italian; from the Latin.

#### OPPOSITE.

The Latin participle Oppositus.

#### Moiening.

The French participle Moyennant; from the Italian Mediante; from the Low Latin.

#### SAVE.

The imperative of the verb. This prepositive manner of using the imperative of the verb *To save*, afforded Chaucer's Sompnour no bad *equivoque* against his adversary the Friar;

"God save you all, SAVE this cursed Frere."

### OUTCEPT.

The imperative of a miscoined verb, whimsically composed of *Out* and *capere*, instead of *Ex* and *capere*.

"I'ld play hun 'gaine a knight, or a good squire, or gentleman of any other countie i' the kingdome—OUTCEPT Kent: for there they landed all Gentlemen."

B. Jonson, Tale of a Tub, act. 1. sce. 3.

# OUTTAKE, OUTTAKEN.

The imperative, and the past participle, speak for themselves; and were formerly in very common use.

"Problemes and demaundes eke
His wisedome was to finde and seke:
Whereof he wolde in sondrie wise
Opposen them that weren wise.

But none of them it might beare
Upon his worde to yeue answere
OUTTAKEN one, whiche was a knight."

Gower, Conf. Am. fol. 25. pag. 1. col. 2.

"And also though a man at ones
Of all the worlde within his wones
The treasour might haue euery dele:
Yet had he but one mans dele
Towarde hymselfe, so as I thynke,
Of clothynge, and of meate and drinke.
For more (OUTTAKE vanitee)
There hath no lorde in his degree."

Ibid. fol. 84. pag. 2. col. 9.

"For in good feith yet had I lever,
Than to coueite in suche aweye,
To ben for euer till I deye
As poore as Job, and loueles,
OUTTAKEN one."

Ibid. lib. 5. fol. 97. pag. 1. col. 2.

"There was a clerke one Lucius,
A courtier, a famous man,
Of euery witte somwhat he can,
OUTTAKE that hym lacketh rule,
His owne estate to guyde and rule."

Ibid. lib. 5. fol. 122. pag. 2. col. 2.

"For as the fisshe, if it be drie,
Mote in defaute of water die:
Right so without aier on liue
No man, ne beast, might thriue,
The whiche is made of flesshe and bone,
There is not, OUTTAKE of all none."

Ibid. lib. 7. fol. 142. pag. 1. col. 2.

"Whiche euery kynde made die That upon middel erthe stoode, OUTTAKE Noe, and his bloode."

Ibid. lib. 7. fol. 144. pag. 1. col. l.

"All other sterres, as men fynde,
Ben shinende of her owne kynde:
OUTTAKE onely the moone light,
Whiche is not of him selfe bright."

Gower, lib. 7. fol. 145. pag. 1. col. 1.

"Till that the great water rage
Of Noe, whiche was saide the flood,
The worlde, whiche than in synne stood,
Hath dreinte, OUTTAKE liues eight."

Ibid. lib. 8. fol. 174. pag. 1. col. 1.

- "And ye my mother, my soueraigne plesance,

  Ouer al thing, OUTTAKE Christ on lofte."

  Chaucer, Man of Lawes T. fol. 19. pag. 2. col. 2.
- "But yron was there none ne stele,
  For all was golde, men myght se,
  OUTTAKE the fethers and the tre."

  Romaunt of the Rose, fol. 124. pag. 2. col. 1.
- "Sir, sayden they, we ben at one By euen accorde of eueryche one, OUTTAKE rychesse al onely."

Ibid. fol. 147. pag. 2. col. 2.

"And from the perrel saif, and out of dout
Was al the navy, OUTTAKE four schippis loist."

Douglas, booke 5. pag. 151.

"And schortly euery thyng that doith repare.
In firth or feild, flude, forest, erth or are,
Astablit lyggis styl to sleip and restis,
Be the small birdis syttand on thare nestis,
Als wele the wyld as the tame bestiall,
And euery uthir thingis grete and small:
OUTTAK the mery nychtyngale Philomene,
That on the thorne sat syngand fro the splene"

Ibid. prol. to booke 13. pag. 450.

"And also I resygne all my knyghtly dygnitie, magesty and crowne, with all the lordeshyppes, powre and pryuileges to the foresayd kingely dygnitie and crown belonging, and all other lordshippes and possessyons to me in any maner of wyse pertaynynge, what nams and condicion their be of; OUTTAKE the landes and possessions for me and mine obyte purchased and boughte."—Fabian's Chronicle, Richard the Second.

### NIGH. NEAR. NEXT.

NIGH, NEAR is the Anglo-Saxon adjective Nih, Neh, Neah, Neah, vicinus. And Next is the Anglo-Saxon superlative Neahzert, Nehrt.

"Forsoth this prouerbe it is no lye, Men say thus alway, the NYE slye Maketh the ferre loue to be lothe."

Chaucer, Myllers Tale, fol. 13. pag. 1. col. 1.

"Lo an olde prouerbe alleged by manye wyse: Whan bale is greatest, than is bote a NYE bore."

Test. of Loue, boke 2. fol. 320. pag. 2. col. 2.

Mr. Tyrwhitt in his Glossary says well—"Hext, Sax. highest. Hegh. Heghest. Hegst. Hext. In the same manner Next is formed from Negh."—But he does not well say that—"Next generally means the nighest following, but sometimes the nighest preceding." For it means simply the nighest, and never implies either following or preceding. As, "To sit Next." &c.

# INSTEAD.

From the Anglo-Saxon On reede, In reede, i. e. In place. In the Latin it is Vice and Loco. In the Ita-

lian In luogo. In the Spanish En lugar. And in French Au lieu. In the Dutch it is either In stede or In plaats. In the German On statt. In the Danish Istæden. And in the Swedish (as we use either Home STEAD or Home STALL) it is Iståellet.

Our oldest English writers more rarely used the French word *Place*, but most commonly the Gothic and Anglo-Saxon word STAAS, Steb, Stebe. The instances are so abundantly numerous that it may seem unnecessary to give any.

- "But take this lore into thy wit,
  That all thyng hath tyme and STEDE:
  The churche serueth for the bede,
  The chambre is of an other speche."

  Gower, lib. 5. fol. 124. pag. 1. col. 1.
- "Geffray, thou wottest wel this,
  That every kyndely thynge that is
  Hath a kyndely STEDE there he
  May best in it conserved be."

  Chaucer, Fame, boke 2, fol. 295. p. 2. c. 2.
- " Furth of that STEDE I went."

Douglas, boke 2. pag. 59.

"But ze, unhappy men, fle fra this STEDE."

Ibid. boke 3. pag. 89.

The substantive STEAD is by no means obsolete, as S. Johnson calls it; nothing being more common and familiar than—" You shall go in their STEAD." It is likewise not very uncommon in composition; as Home-

stead, Bedstead, Roadstead\*, Girdlestead†, Noonsted‡, Steadfast, Steady, &c.

One easy corruption of this word STED, in composition, has much puzzled all our etymologists. Becanus thinks that Step mother is quasi Stiff mother, from Stief, durus; and so called because she is commonly "dura, sæva, immitis, rigida." Vossius on the contrary thinks she is so called, quasi fulciens mater, as a stiff and strong

Morning Chronicle, January 27, 1796.

"In consequence of having received information on Wednesday night at eight o'clock, that three large ships of war and a lugger had anchored in a small Roadsted upon the coast, in the neighbourhood of this town."

London Gazette Extraordinary, February 27, 1797.

† "His nose by mesure wrought ful right,
Crispe was his heere, and eke ful bryght,
His shulders of large brede,
And smalyshe in the Gyrdelstede."

Chaucer, Rom. of the Rose, fol. 123. pag. 2. col. 2.

<sup>\*</sup>We often meet with the word Roadstead in Voyages, and I suppose it is still a common term with all seafaring men.—
"On Thursday Captain Fauchey arrived at Plymouth. The purport of his dispatches, we conceive, can only be a representation of the necessity of evacuating L'Isle Dieu; as it produces nothing, has no good Roadsted, and is not tenable, if not protected by a fleet."—Morning Chronicle, October 19, 1795.

<sup>&</sup>quot;Extract of a letter from Plymouth. The Anson man of war, of 44 guns, rode out the storm like a duck, without the least damage, in the Sound; which, though an open Roadstead, has most excellent holding ground."

support of the family; "quia fulcit domum cum nova hæreditate." Junius, observing that there is not only Stepmother, but also Stepchild, Stepson, Stepdaughter, brother, sister, &c. to all of whom this imputation of severity cannot surely belong, (neither can they be said fulcire domum cum nova hæreditate,) says Stepmother is so called, quasi orphanorum mater: "nam Stepan Anglo-Saxonibus, et Stiufan Alamannis videntur olim usurpata pro orbare." S. Johnson, neither contented

See Warton's Hist. of Engl. Poetry, vol. 3. p. xxxv.

"Divide yourself into two halfs, just by the Girdle-stead; send one half with your lady, and keep t' other to yourself."

B. Jonson, Eastward Hoe, act 3.

‡"Should all hell's black inhabitants conspire,
And more unhear'd of mischief to them hire,
Such as high heav'n were able to affright,
And on the Noonsted bring a double night."

Drayton's Mooncalf.

"It was not long ere he perceiv'd the skies Settled to rain, and a black cloud arise, Whose foggy grossness so oppos'd the light, As it would turn the *Noonsted* into night."

Ibid.

- "She by her spells could make the moon to stay,
  And from the East she could keep back the day,
  Raise mists and fogs that could eclipse the light,
  And with the Noonsted she could mix the night." Ibid.
- "With all our sister nymphs, that to the Noonsted look."

  Poly-olbion, First Song.

<sup>&</sup>quot;For hete her clothes down she dede,
Almost to her Gerdylstede
Than lay she uncovert."

with any of the foregoing reasoning, nor yet with the videntur olim usurpata, determined also to try his hand (and a clumsy one God knows it is) at an etymology; but instead of it produced a Pun. Stepmother, according to him, is—" a woman who has stepped into the place of the true mother."

But in the Danish collateral language, the compounds remain uncorrupted; and there they are, with a clear and unforced meaning applicable to all—Stedfader, Stedmoder, Stedbroder, Stedsöster, Stedbarn, Stedson, Steddotter. i. e. Vice, Loco, in the place of, Instead of, a father, a mother, a brother, &c.

### ABOUT.

Spelman. "ABUTTARE, occurrere, vergere, scopum appetere, finem exerere, terminare. A Gallico abutter, seu abouter; hæc eadem significant.—La Bout enim finem, terminum, vel scopum designat: Inde Angl. a But pro meta; et about, pro circa rem vel scopum versare. Vox feodalis, et agri mensoribus nostris frequentissima, qui prædiorum fines (quos ipsi capita vocant, Marculfus frontes, Galli bouts) abuttare dicunt in adversam terram; cum se illuc adigant aut protendant. Latera autem nunquam aiunt abuttare\*: sed terram proximam adjacere."—La Coustume reformée de Normandie, cap. 556.—"Le Serjeant est tenue faire

<sup>\*</sup> I hardly venture to say that I believe the correct and exact an is here mistaken.

lecture des lettres, et obligations, et declaration, par Bouts et costes des dites terres saisies."

Junius. "But, Scopus. G. But. Fortasse desumptum est nomen ab illis monticellis, qui in limitibus agrorum ab Agrimensoribus constituebantur, atque ab iis Bodones sive Botones nuncupabantur, et ad quos, artem sagittandi exercentes, tela sua veluti ad scopum dirigebant."

Skinner. "ABOUT, ab A.S. Abutan, Ymbutan, Circum, illud, quantum ad priorem syllabam, a præp. Ab, hoc a præp. Ymb, quod a præp. loquerali, Lat. Am, Gr. Appi, ortum ducit, utr. secundum posteriorem syllabam ab A.S. Ute vel Utan, Foris, Foras, Extremus, item Extremitas, unde et defluxit Belg. Buyten, quod idem sonat; quod enim aliud ambit partes ejus exteriores, i. e. extimam superficiem attingit et obvolvit."

- "ABUTT, a Fr. Aboutir. Vergere, confinem esse, ubi scilicet ager unus in, vel versus, alium protenditur, et ei conterminus est: hoc a nom. Bout, Extremitas, Terminus: quod satis manifeste a præp. Lat. Ab, et A.S. Uze, Foras, Foris, ortum trahit; q. d. quod foras protuberat vel extuberat."
- "But, a Fr. G. Bout, Extremitas, Finis, Punctum, Aboutir, ad finem tendere, accedere, acuminari. But etiam in re nautica Extremitatem alicujus rei signat, manifeste Franco-Gallicæ originis."

Menage. "Bute-Botto et Botontinus se trouvent

en cette signification. Faustus et Valerius dans le receuil Des autheurs qui ont escrit De limitibus agrorum, page 312.—' In limitibus ubi rariores terminos constituimus, monticellos plantavimus de terra, quos botontinos appellavimus.'" Le jurisconsulte Paulus livre V. de ces sentences titre 22.—" Qui terminos effodiunt vel exarant arboresve terminales evertunt, vel qui convellunt bodones, &c." Cujas sur ce lieu:—
"Bodones, sic uno exemplari scriptum legimus, cujus nobis copiam fecit Pithæus noster. Bodones sive Botones vicem terminorum præstant. Vox est Mensorum, vel eorum qui de agrorum et limitum conditionibus scripserunt\*."

Spelman, Junius, Skinner and Menage, all resort to Franco-Gall. for their etymology. As for Boto and its diminutive Botontinus (which have been quoted) they are evidently the translation of a Gothic word common to all the northern nations: which word, as it still remains in the Anglo-Saxon dialect, was by our ancestors written Booa (whence our English To Bode and many other words), and means the first outward extremity or boundary of any thing. Hence Onbooa † Onbuta, About.

<sup>\*</sup>So, Vitalis de Limit. "Hi non sunt semper a ferro taxati, et circa Botontinos conservantur." Innocent. de Cas. Litter. "Alius fontanas sub se habens, super se montem, in trivio tres Botontinos." Auctor de Agrim. "Si sint Botontini terræ ex superis prohibeo te sacramentum dare."

<sup>[†</sup> No such word occurs in the Anglo-Saxon dictionaries. For Onbura, &c. read On-buran, Aburan. ED.]

### AFTER.

AFTER (Goth. AFTAKQ. A.S. Ærtep. Dutch Agter, Achter. Danish Efter, Bag. Swedish Efter, Åtrå, Achter.) is used as a noun adjective in Anglo-Saxon, in English, and in most of the northern languages. I suppose it to be no other than the comparative of the noun AFT (A.S. Ært): for the retention of which latter noun in our language we are probably obliged to our seamen.

Hind, Aft, and Back, have all originally the same meaning. In which assertion (although Aft had not remained in our language) I should think myself well justified by the authority, or rather the sound judgement, of Mr. de Brosses; who says well—"Quelquefois la signification primitive nous est derobée, faute de monuments qui l'indiquent en la langue. Alors cependant on la retrouve parfois en la recherchant dans les langues meres ou collateralles." In the Danish language they express the same meaning by, For og Bag, which we express by Fore and Aft, or, Before and Behind. And in the Anglo-Saxon they use indifferently Behindan, Beæptan, and Onbæc.

# Down, Adown.

In the Anglo-Saxon Dun, Aoun. Minshew and Junius derive it from  $\Delta v \omega$ , subso.

Skinner says-" Speciose alludit Gr. Aura."

Lye says,—" Non male referas ad Arm. Doun, profundus."

S. Johnson, in point of etymology and the meaning of words, is always himself.

ADOWN, the adverb, he says, is "from A, and Down;" and means—" On the ground."

ADOWN, the preposition, means—" Towards the ground."

But though ADOWN comes from A, and Down,—Down, the preposition, he says, comes from Aouna, Saxon: and means; "1st. Along a descent; and 2dly. Towards the mouth of a river."

Down, the adverb, he says, means—"On the ground." But Down, the substantive, he says, is from oun, Saxon, a hill; but is used now as if derived from the adverb: for it means, "1st. A large open plain or valley."

And as an instance of its meaning a valley, he immediately presents us with Salisbury Plain.

"On the Downs as we see, near Wilton the fair,
A hast'ned hare from greedy greyhound go."

Arcadia, by Sir Ph. Sydney.

He then gives four instances more to shew that it means a valley; in every one of which it means hills or rising grounds. To compleat the absurdity, he then says, it means, "2dly. A hill, a rising ground; and that, This sense is very rare." Although it has this sense in every

instance he has given for a contrary sense: nor has he given, nor could he give, any instance where this substantive has any other sense than that which he says is so rare.—But this is like all the rest from this quarter; and I repeat it again, the book is a disgrace to the country.

Freret, Falconer, Wachter and De Brosses, have all laboriously and learnedly (but, I think, not happily) considered the word *Dun*.

From what Camden says of the antient names (Danmonii or Dunmonii, and Dobuni) of the inhabitants of Cornwal and Gloucestershire, and of the two rivers (Daven or Dan or Dun or Don) in Cheshire and in Yorkshire; it seems as if he supposed that our English word Down came to us from the Britons.

Solinus, he observes, called the Cornish men Dunmonii; "which name seems to come from their dwelling there under hills. For their habitation all over this country is low and in vallies; which manner of dwelling is called in the British tongue Danmunith. In which sense also the province next adjoining is at this day named by the Britons Duffneint, that is to say, Low vallies."

Of the *Dobuni* he says,—"This their name, I believe, is formed from *Duffen*, a British word; because vol. I. 2 E

the places where they planted themselves, were for the most part low and lying under the hills."

Speaking of the river in Cheshire, he says,—"Then cometh this Dan or more truly Daven, to Davenport, commonly called Danport."

Of the river in Yorkshire, he says,—"The river Danus, commonly called Don or Dune, so termed, as it should seem, because it is carried in a channel low and sunk in the ground: for so much signifieth Dan in the British language "."

Selden, in his notes on the first song of Drayton's

<sup>\*&</sup>quot;Regionem illam insederunt actiquitus Britanni, qui Solino Dunmonii dicti. Quod nomen ar habitatione sub montibus factum videatur. Inferius enim, et convallibus passim per hanc regionem habitatur, quod Danmunith Britannice dicitur: quo etiam sensu proxima provincia Duffneint, i.e. depresse valles, a Britannis hodie vocatur."—Pag. 133. Folio Edit. 1607.

<sup>&</sup>quot;Dobunos videamus, qui olim, ubi nunc Glocestershire et Oxfordshire, habitarunt. Horum nomen factum a Duffen Britannica dictione credimus; quod maxima ex parte loca jacentia et depressa sub collibus insidebant."—Pag. 249.

<sup>&</sup>quot;Dan vel Daven e montibus &c. fertur ad &c. Deinde Davenport, vulgo Danport accedit."—Pag. 461.

<sup>&</sup>quot;Danus, vulgo Don et Dune, ita, ut videtur, nominatus, quod pressiori et inferiori in solum labitur alveo; id enim Dan Britannis significat."—Pag. 562.

Polyolbion, gives full assent to Camden's etymology. He says,—" Duffneint, i.e. low valleys in British, as judicious Camden teaches me."

Milton, I doubt not on the same authority, calls the river "the gulphy DUN."

"Rivers arise; whether thou be the son Of utmost Tweed, or Oose, or gulphy Dun."

And Bishop Gibson concurs with the same; translating, without any dissent, the marginal note, "Duffen Britannice profundum sive depressum," in these words, "Duffen, in British, deep or low."

How then, against such authorities, shall I, with whatever reason fortified, venture to declare, that I am far from thinking that the Anglo-Saxons received either the name of these rivers, or their word Dun, Aoun (which is evidently our word down, adown, differently spelled), in anymanner from the British language? And as for Duffen (from which, with Camden, I think the words proceeded), with have it in our own language, the Anglo-Saxon, and with the same meaning of sunk, depressum, deep or low.

If, with Camden, we can suppose the Anglo-Saxon oun to have proceeded through the gradations of

Dufen { Duven, Duvn, Dun, Don, Down; Daven, Davn, Dan;

I should think it more natural to derive both the name 2 E 2

of the rivers\* and the preposition from Duren†, the past participle of the Anglo-Saxon verb Durian, mergere, to sink, to plunge, to dive, to dip. And the usual prefix to the Anglo-Saxon participles, A, in Aoun, strongly favours the supposition‡. In most of the passages too in which the preposition or adverb nown is used in English, the sense of this participle is clearly expressed; and, without the least straining or twisting, the acknowledged participle may be put instead of the

[‡ See Lamb. ten Kate, Anleiding &c. v. Duiken, ducken, sese demittere, vol. 2. p. 171; and v. Duiv, dofen, gedofen, mergere, ib. p. 625. Ten Kate considers these as cognate roots.

But Mr. Richardson (Illustrations of Engl. Philology) observe that Mr. Tooke does not seem confident in this etymology: and I shall take the liberty to suggest that DOWN, ADOWN, is a contraction of Op-dune, off or from hill, downhill, proclivis. See Lye v. "Op-dune. Deorsum."—Also, under the words Dun, mons, and Op, Lye refers to A.S. authorities for the expression of down. Downward, down. Deorsum."—ED.]

suppose the river *Dove* in Staffordshire to have its denomination from the same word, and for the same reason.

<sup>†</sup> The Anglo-Saxons use indifferently for the past participle of Durian either Dured, or Duren or Doren. I suppose this same verb to have been variously pronounced,



supposed preposition: although there may perhaps be some passages in which the preposition DOWN is used, where the meaning of the participle may not perhaps plainly appear.

UPON. UP. OVER. BOVE. ABOVE.

These prepositions have all one common origin and signification, Upon. Upan. Upa.

In the Anglo-Saxon Ura. Urena. Uremært. are the nouns, altus, altior, altissimus.

Upon, Upan, Upa. Altus (Fr. Th. Uph.) Upon, Up.

Urena, Orene, Oren, Altior. OVER or UPPER.

Upemæyt. Altissimus. upmost, uppermost, upperest, overest.

Be-uran or Buran. Bove.

On-buran. ABOVE.

The use of these words in English as adjectives is very common; as it is also in all the northern languages: for the same words are used in all of them \*.

Oben. Ober. Oberste.

Dutch. Op. Opper. Opperste.

Boven. Over. Overste.

Danish. Oven. Over. Overste.

Ober.

Swedish. Uppe. Öfwer. Öfwerste Up. Öfre. Ypperst

<sup>\*</sup> Germ. Auf. Auber.



"Aboue his hede also there hongeth
A fruite whiche to that peine longeth:
And that fruite toucheth euer in one
His OVER lippe."

Gower, lib. 5. fol. 85. pag. 2. col. 2.

"Her OVER lyp wyped she so clene That in her cup was no ferthynge sene."

Prol. to Cant. Tales. Prioresse.

"Ful thredbare was his OVER courtpy."

Ibid. Clerke of Oxenf.

"That of his wurship recketh he so lyte Hys OVEREST sloppe is not worth a myte."

Prol. to Chan. Yeman's Tale.

"By which degrees men myght climben from the neytherest letter to the UPPEREST."

Boecius, boke i. fol. 221. pag. 1. col. 1.

"Why suffreth he suche slyding chaunges, that mystumen suche noble thynges as ben we men, that arne a fayre persell of the erth, and holden the UPPEREST degree under God of benigne thinges."—Test. of Love, fol. 312. pag. 1. col. 1.

It is not necessary for my present purpose, to trace the Particles any further than to some Noun or Verb of a determinate signification; and therefore I might here stop at the Anglo-Saxon noun Upan, altus. But I believe that Upon, Upa, upon, up, means the same as Top or Head, and is originally derived from the same source. Thus,

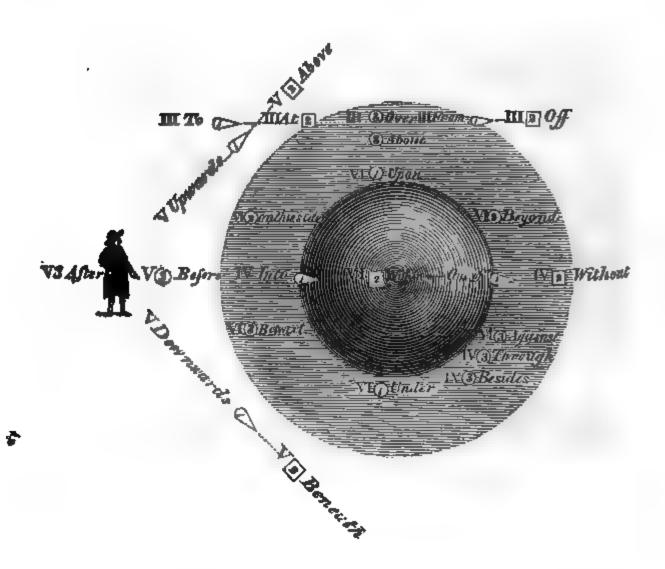
"—Lowliness is young ambition's ladder,
Whereto the climber *Upwards* turns his face;
But when he hath attain'd the *Topmost* round,
He then unto the ladder turns his back."

Where you may use indifferently either Upward, Top-ward, or Headward; or Topmost, Upmost, or Headmost.

Some etymologists have chosen to derive the name of that part of our body from the Scythian HA, altus; or the Islandic HAD, altitudo; or the Gothic hanh, altus; or (with Junius) from the Greek υπατος; or Theot. Hon; or the Anglo-Saxon Deah. But our English words Head and Heaven are evidently the past participles Heaved and Heaven of the verb to Heave: as the Anglo-Saxon Dearoo, Dearo, caput, and Deoren, Dearen, cœlum, are the past participles of the verb Dearan, Deoran, to heave, to lift up. Whence Uron also may easily be derived, and with the same signification. And I believe that the names of all abstract. relation (as it is called) are taken either from the adjectived common names of objects, or from the participles of common verbs. The relations of place are more commonly from the names of some parts of our body; such as, Head, Toe, Breast, Side, Back, Womb, Skin, &c.

Wilkins seems to have felt something of this sort, when he made his ingenious attempt to explain the local prepositions by the help of a man's figure in the following Diagram. But confining his attention to ideas (in which he was followed by Mr. Locke), he overlooked the etymology of words, which are their signs, and in which the secret lay.

"For the clearer explication of these local prepositions (says he) I shall refer to this following Diagram. In which by the oval figures are represented the prepositions determined to motion, wherein the acuter part doth point out the tendency of that motion. The squares are intended to signify rest or the term of motion. And by the round figures are represented such relative prepositions, as may indifferently refer either to motion or rest,"



In all probability the Abbé de l'Epée borrowed his

method of teaching the prepositions to his deaf and dumb scholars from this notion of Wilkins.

"Tout ce que je puis regarder directement en Face, est Devant moi : tout ce que je ne peux voir sans retourner la tête de l'autre côté, est Derrière moi.

"S'agissoit-il de faire entendre qu'une action étoit passée? Il jettoit au hasard deux ou trois fois sa main du côté de son épaule. Enfin s'il désiroit annoncer, une action future, il faisoit avancer sa main droite directement devant lui."

Des Sourds et Muets, 2 edit. pag. 54.

You will not expect me to waste a word on the prepositions touching, concerning, regarding, respecting, relating to, saving, except, excepting, according to, grant ing, allowing, considering, notwithstanding, neighbouring, &c., nor yet on the compound prepositions In-to, Un-to, Un-till, Out-of, Through-out, From-off, &c.

B.

I certainly should not, if you had explained all the simple terms of which the latter are compounded. I acknowledge that the meaning and etymology of some of your prepositions are sufficiently plain and satisfactory: and of the others I shall not permit myself to entertain a decided opinion till after a more mature con sideration. Pedetentim progredi, was our old favourite motto and caution, when first we began together in our

early days to consider and converse upon philosophical subjects; and, having no fanciful system of my own to mislead me, I am not yet prepared to relinquish it. But there still remain five simple prepositions, of which you have not yet taken the smallest notice. How do you account for In, Out, On, Off, and Ar?

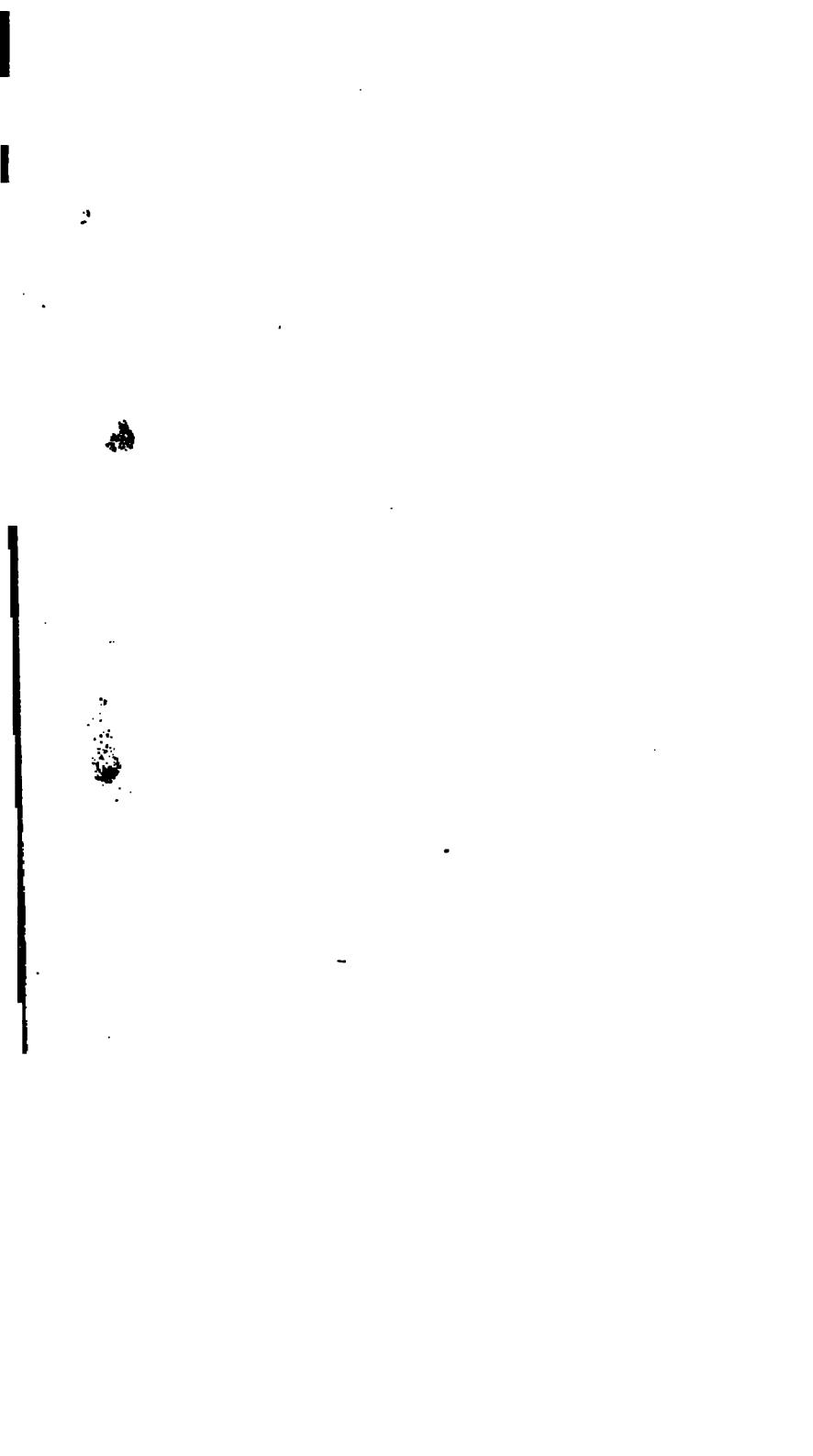
# H.

Oh! As for these, I must fairly answer you with Martin Luther,—" Je les defendrois aisément devant le Pape, mais je ne sçais comment les justifier devant le Diable." With the common run of Etymologists, I should make no bad figure by repeating what others have said concerning them; but I despair of satisfying you with any thing they have advanced or I can offer, because I cannot altogether satisfy myself. The explanation and etymology of these words require a degree of knowledge in all the antient northern languages, and a skill in the application of that knowledge, which I am very far from assuming: and, though I am almost persuaded by some of my own conjectures concerning them\*, I am not willing, by an apparently forced and far-fetched derivation, to justify your imputation of

<sup>\*</sup> In the Gothic and Anglo-Saxon, inna, inna, means uterus, viscera, venter, interior pars corporis. (Inna, inne, is also in a secondary sense used for cave, cell, cavern.) And there are some etymological reasons which make it not improbable that OUT derives from a word originally meaning skin. I am inclined to believe that IN and OUT come originally from two Nouns meaning those two parts of the body.

etymological legerdemain. Nor do I think any further inquiry necessary to justify my conclusion concerning the prepositions; having, in my opinion, fully intitled myself to the application of that axiom of M. de Brosses (Art. 215.)—" La preuve connue d'un grand nombre de mots d'une espèce, doit établir une précepte générale sur les autres mots de même espèce, à l'origine desquels on ne peut plus remonter. On doit en bonne logique juger des choses que l'on ne peut connoitre, par celles de même espèce qui sont bien connues; en les ramenant à un principe dont l'évidence se fait appercevoir par tout où la vue peut s'étendre."





# ЕПЕА ПТЕРОЕНТА,

. .

&c.



# CHAPTER X.



OF ADVERBS.

B.

THE first general division of words (and that which has been and still is almost universally held by Grammarians) is into Declinable and Indeclinable. All the Indeclinables except the Adverb, we have already considered. And though Mr. Harris has taken away the Adverb from its old station amongst the other Indeclinables, and has, by a singular whim of his own, made it a secondary class of Attributives, or (as he calls them) Attributes of Attributes; yet neither does he nor any other Grammarian seem to have any clear notion of its nature and character.

B. Jonson\* and Wallis and all others, I think, seem

<sup>\* &</sup>quot;Prepositions are a peculiar kind of Adverbs, and ought to be referred thither."—B. Jonson's Grammar.

<sup>&</sup>quot;Interjectio posset ad Adverbium reduci; sed quia majori

Interjections. And Servius (to whom learning has great obligations) advances something which almost justifies year calling this class, what you lately termed it, the common sink and repository of all heterogeneous, unknown corruptions. For, he says,—"Omnis pars orationis, quando desinit esse quod est, migrat in Adverbium\*."

# H.

I think I can translate Servius intelligibly—Every word, quando desinit esse quod est, when a Grammarian knows not what to make of it, migrat in Adverbium, he alls an Adverb.

These Adverbs however (which are no more a separate part of speech than the particles we have already considered) shall give us but little trouble, and shall waste no time: for I need not repeat the reasoning which I have already used with the Conjunctions and Prepositions.

All Adverbs ending in Ly (the most prolific branch

bus nostris placuit illam distinguere; non est cur in re tam tenvi hæreamus."—Caramuel.

<sup>&</sup>quot;CHEZ est plutôt dans notre langue un Adverbe qu'une Particule."—De Brosses.

<sup>\* &</sup>quot;Recte dictum est ex omni adjectivo fieri adverbium."— Campanella.

of the family) are sufficiently understood: the termination (which alone causes them to be denominated Adverbs) being only the word LIKE corrupters, and the corruption so much the more easily and certainly discovered, as the termination remains more pure and distinguishable in the other sister languages, the German, the Dutch, the Danish, and the Swedish; in which it is written lich, lyk, lig, liga. And the Encyclopædia Britannica informs us, that—" In Scotland the word Like is at this day frequently used instead of the English termination Ly. As, for a goodly figure, the common people say, a goodlike figure."

# ADRIFT

is the past participle Adrifed, Adrif'd, Adrift, of the Anglo-Saxon verb Dnıran, Tonıran, to Drive.

"And quhat auenture has the hiddir DRIFFE?"

Douglas, booke 3. pag. 79.

i. e. Driffed or Driffen.

# AGHAST, AGAST,

may be the past participle Agazed.

"The French exclaim'd—The Devil was in arms.

All the whole army stood AGAZED on him."

First part of Henry 6, act 1. see. 1.

Agazed may mean, made to gaze: a verb built on the verb To gaze.

In King Lear (act 2. sce. 1.) Edmund says of Edgar,

Full suddenly he fled."

Gasted, i. e. made aghast: which is again a verb built on the participle aghast. This progressive building of verb upon verb is not an uncommon practice in language.

In Beaumont and Fletcher's Wit at several Weapons, (act 2.) "Sir Gregory Fopp, a witless lord of land," says of his clown,

"If the fellow be not out of his wits, then will I never have any more wit whilst I live; either the sight of the lady has GASTERED him, or else he's drunk."

I do not bring this word as an authority, nor do I think it calls for any explanation. It is spoken by a fool of a fool; and may be supposed an ignorantly coined or fantastical cant word; or corruptly used for Gasted.

An objection may certainly be made to this derivation: because the word AGAST always, I believe, denotes a considerable degree of terror; which is not denoted by the verb To Gaze: for we may gaze with delight, with wonder or admiration, without the least degree of fear. If I could have found written (as I doubt not there was in speech) a Gothic verb formed upon the



Gothic noun Aris, which means Fear and Trembling (the long-sought etymology of our English word Ague\*);

\* Junius says—" AGUE, febris. G. Aigu est acutus. Nihil nempe usitatius est quam acutas dicere febres."

But Skinner, a medical man, was aware of objections to this derivation, which Junius never dreamed of. He therefore says — "Fortasse a Fr. Aigu, acutus. Quia (saltem in paroxysmo) acutus (quodammodo) morbus est, et acutis doloribus exercet: licet a medicis, durationem magis quam vehementiam hujus morbi respicientibus, non inter acutas, sed chronicas febres numeretur."

But Skinner's qualifying paroxysmo, quodammodo, acutis doloribus, by which (for want of any other etymology) he endeavours to give a colour to the derivation from Augu, acutus, will
not answer his purpose: for it is not true (and I speak from a
tedious experience) that there are any acute pains in any period
of the AGUE. Besides, S. Johnson has truly observed, that
—"The cold fit is, in popular language, more particularly called
the AGUE; and the hot, the fever." And it is commonly said
—"He has an AGUE and fever."

I believe our word AGUE to be no other than the Gothic word APIS, fear, trembling, shuddering:

- Because the Anglo-Saxons and English, in their adoption
  of the Gothic substantives (most of which terminate in 8), always
  drop the terminating 8.
- 2. Because, though the English word is written AGUE, the common people and the country people always pronounce it AGHY, or AGUY.
- 3. Because the distinguishing mark of this complaint is the trembling or shuddering; and from that distinguishing circumstance it would naturally take its name.
- 4. Because the French, from whom the term Aigu is sup-

I should have avoided this objection, and with full assurance have concluded that AGAST was the past participle of APISAN, i. e. APISEA, APIS'A, APIST, i. e. made to shudder, terrified to the degree of trembling. There is indeed the verb APGAN, timere; and the past participle APIAS, territus; and it is not without an appearance of probability, that, as Whiles, Amonges, &c. have become with us Whilst, Amongst, &c. so APIAS might become AGIDST, AGIST, AGAST; or APIAS might become AGISD, AGIST, AGAST. And the last seems to me the most probable etymology.

# Ago.

Go, Ago, Ygo, Gon, Agon, Gone, Agone, are all used indiscriminately by our old English writers as the past participle of the verb To Go\*.

# Go.

- "But netheles the thynge is Do,
  This fals god was soone GO
  With his deceite, and held him close."

  Gower, lib. 6. fol. 138. pag. 2. col. 2.
- "The daie is GO, the nightes chaunce
  Hath derked all the bright sonne."

*Ibid.* lib. 8. fol. 179. pag. 1. col. 2.

posed to have been borrowed, never called the complaint by that name.

<sup>\*&</sup>quot; Questi è un cavaliere Inglese che ho veduto la scorsa notte alla testa di ballo."—Goldoni, La Vedova Scaltra, vol. 5. p. 98.

- "But soth is sayed, GO sithen many yeres,
  That feld hath eyen, and wode hath eres."

  Chaucer. Knyghtes Tale, fol. 4. pag. 1. col. 2.
- "How ofte tyme may men rede and sene
  The treson, that to women hath Be Do:
  To what fyne is suche loue, I can not sene,
  Or where becometh it, whan it is GO."

  Ibid. Troylus, boke 2. fol. 167. pag. 1. col. 2.

### Ago.

"Of louers nowe a man maie see
Ful many, that unkinde bee
Whan that thei haue her wille Do,
Her loue is after soone AGO."

Gower, lib. 5. fol. 111. pag. 2. col. 2.

"As God him bad, right so he dede And thus there lefte in that stede With him thre hundred, and no mo, The remenant was all AGO."

Ibid. lib. 7. fol. 163. pag. 2. col. 2.

"Thus hath Lycurgus his wille:
And toke his leue, and forth he went.
But liste nowe well to what entent
Of rightwisnesse he did so.
For after that he was AGO,
He shope him neuer to be founde."

Ibid. lib. 7. fol. 158. pag. 2. col. 1.

- "For euer the latter ende of ioye is wo,
  God wotte, worldely ioye is soone AGO."

  Chaucer. Nonnes Priest, fol. 90. pag. 1. col. 1.
- "For if it erst was well, tho was it bet
  A thousande folde, this nedeth it not enquere,
  AGO was every sorowe and every fere."

  Troylus, boke 3. fol. 181. pag. 2. col. 1.
  2 F 2

- "That after whan the storme is al AGO
  Yet wol the water quappe a day or two."

  Lucrece, fol. 215. pag. 2. col. 1.
- "Ful sykerly ye wene your othes last
  No lenger than the wordes ben AGO."

  La Belle Dame, fol. 267. pag. 2. col. 2.
- "Trouth somtyme was wont to take an ayle
  In enery matere, but all that is AGO."

  Assemble of Ladyes, fol. 277. pag. 1. col. 1.

# Ygo.

"A clerke there was of Oxenforde also That unto Logike had longe YGO."

Prol. to Cant. Tales.

"To horse is al her lusty folke YGO."

Chaucer. Dido, fol. 212. pag. 2. col. 2.

### GON.

"Thou wost thy selfe, whom that I loue parde
As I best can, GON sythen longe whyle."

Troylus, boke 1. fol. 161. pag. 1. col. 1.

### Agon.

"And euermore, whan that hem fell to speke
Of any thinge of suche a tyme AGON."

Troylus, boke 3. fol. 180. pag. 1. col. 1.

"Thou thy selfe, that haddest habundaunce of rychesse nat longe AGON."—Boecius, boke 3. fol. 232. pag. 2. col. 2.

"Ful longe AGON I might haue taken hede."

Annelyda, fol. 273. pag. 1. col. 1.

### GONE.

" I was right nowe of tales desolate,

Nere that a marchant, GONE is many a yere,
Me taught a tale, which ye shullen here."

Man of Lawes Tale, fol. 19. pag. 1. col. 1.

"But so the is said, GONE sithen many a day,
A trewe wight and a thefe thynketh not one."

Squiers Tale, fol. 28. pag. 1. col. 2.

## AGONE.

"Of suche ensamples as I finde
Upon this point of tyme AGONE
I thinke for to tellen one."

Gower, lib. 5. fol. 87. pag. 1. col. 1.

"But erly whan the sonne shone,
Men sigh, that thei were AGONE,
And come unto the kynge, and tolde,
There was no worde, but out, alas,
She was AGO, the mother wepte,
The father as a wood man lepte."

Ibid. lib. 5. fol. 104. pag. 2. col. 2.

- "Whan that the mysty vapoure was AGONE,
  And clere and fayre was the mornyng."

  Chaucer. Blacke Knyght, fol. 287. pag. 1. col. 1.
- "For I loued one, ful longe sythe AGONE
  With al myn herte, body and ful might."

  Ibid. fol. 289. pag. 1. col. 2.
- "And many a serpent of fell kind,
  With wings before and stings behind,
  Subdu'd; as poets say, long AGONE,
  Bold Sir George, Saint George did the dragon."

  Hudibras, part 1. c. 2.
- "Which is no more than has been done
  By knights for ladies, long AGONE."—Ibid. part.2. c. 1.

Tillotson, in a Fast sermon on a thanksgiving occasion, 31st January, 1689, says,

"Twenty years AGONE."

### Asunder

is the past participle Arundpen or Arundped, separated (as the particles of sand are), of the verb Sondpian, Sundpian, Syndpian, Arundpian, &c. To separate.

"In vertue and holy almesedede
They liuen all, and neuer ASONDER wende
Tyll deth departeth hem."

Chaucer. Squiers Tale, fol. 24. pag. 2. col. 1.

"And tyl a wicked deth him take
Hym had leuer ASONDRE shake
And let al his lymmes ASONDRE ryue
Than leaue his richesse in his lyue."

Rom. of the Rose, fol. 145. pag. 2. col. 2.

"These ylke two that bethe in armes lafte So lothe to hem ASONDER gon it were."

Troylus, boke 3. fol. 179. pag. 2. col. 2.

"This yerde was large, and rayled al the aleyes
And shadowed wel, with blosomy bowes grene
And benched newe, and SONDED all the wayes
In which she walketh."

Ibid. boke 2. fol. 167. pag. 2. col. 1.

This word (in all its varieties) is to be found in all the northern languages; and is originally from A.S. Sono, i. e. Sand.

# ASTRAY

is the past participle Arthæzed of the Anglo-Saxon

verb Stragan, spargere, dispergere, To Stray, to scat-

- "This prest was drunke, and goth ASTRAYDE."

  Gower, lib. 4. fol. 84. pag. 2. col. 1.
- "And ouer this I sigh also
  The noble people of Israel
  Dispers, as shepe upon an hille
  Without a keper unaraied:
  And as they wenten about ASTRAIED
  I herde a voyce unto hem seyne."

  Ibid. lib. 7. fol. 156. pag. 2. col. 1.
- "Achab to the batayle went.

  Where Benedad for all his shelde

  Him slough, so that upon the felde

  His people goth aboute ASTRAIE."

  Ibid. lib. 7. fol. 156. pag. 2. col. 2.
- S. Johnson says—To Stray is from the Italian Straviare from the Latin extra viam. But STKAVAN, Stpeapian, Stpeopian, Straviare, and the beginning of the corrupted dialect of the Latin called Italian, and even of the corrupted dialect of the Greek called Latin. And as the words To Sunder and Asunder proceed from Sono, i. e. Sand; so do the words To Stray, To Straw, To Strow, To Strew, To Straggle, To Stroll, and the well-named Strawberry (i. e. Straw'd-berry, Stray-berry), all proceed from Straw, or, as our

peasantry still pronounce it, Strah\*. And Astray, or Astray'd, means Strawed, scattered and dispersed as the Straw is about the fields.

"Reaping where thou hast not sown, and gathering where thou hast not strawed."—St. Matthew, chap. xxv. ver. 24.

#### ATWIST.

The past participle Le-tpiped, Atpiped, Atpiped, of the verb Tpipan, Tpypan, Le-tpypan, torquere: Tpipan from Tpa, Tpæ, Tpi, Tpy, Tpeo, Two.

#### AWRY.

The past participle Appyded, Appydd of the verb Ppydan, Ppidan, To Writhe.

In the late Chief Justice Mansfield's time, for many years I rarely listened to his doctrines in the Court of King's Bench without having strong cause to repeat the words of old Gower;

" Howe so his mouthe be comely His worde sitte euermore AWRIE."

Lib. 1. fol. 29. pag. 2. col. 2

## Askew.

In the Danish, Skiæv is wry, crooked, oblique. Skiæver, to twist, to wrest. Skiæve, twisted, wrested.

<sup>\* &</sup>quot; Me lyst not of the chaffe ne of the Stree Make so longe a tale, as of the corne." Chaucer. Man of Lawes Tale, fol. 22. pag. 1. col. !-

verb Strægan, spargere, dispergere, To Stray, to scatter.

- "This prest was drunke, and goth ASTRAYDE."

  Gower, lib. 4. fol. 84. pag. 2. col. 1.
- "And ouer this I sigh also
  The noble people of Israel
  Dispers, as shepe upon an hille
  Without a keper unaraied:
  And as they wenten about ASTRAIED
  I herde a voyce unto hem seyne."

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  Where Benedad for all his shelde
  Him slough, so that upon the felde
  His people goth aboute ASTRAIE."

  Ibid. lib. 7. fol. 156. pag. 2. col. 2.

S. Johnson says—To Stray is from the Italian Straviare from the Latin extra viam. But STKAVAN, Stpeapian, Stpeopian, Stray and Anglo-Saxon, long before the existence of the word Straviare, and the beginning of the corrupted dialect of the Latin called Italian, and even of the corrupted dialect of the Greek called Latin. And as the words To Sunder and Asunder proceed from Sono, i. e. Sand; so do the words To Stray, To Straw, To Strow, To Strew, To Straggle, To Stroll, and the well-named Strawberry (i. e. Straw'd-berry, Stray-berry), all proceed from Straw, or, as our

to satisfy. S. Johnson cannot determine whether this word is a substantive, an adjective, or an adverb; but he thinks it is all three.

"It is not easy," he says, "to determine whether this word be an adjective or adverb; perhaps, when it is joined with a substantive, it is an adjective, of which *Enow* is the *Plural\**. In other situations it seems an adverb; except that, after the verb *To have* or *To be*, either expressed or understood, it may be accounted a substantive."

According to him, it means,—" In a sufficient measure, so as may satisfy, so as may suffice. 2. Something sufficient in greatness or excellence. 3. Something equal to a man's power or abilities. 4. In a sufficient degree. 5. It notes a slight augmentation of the positive degree. 6. Sometimes it notes Diminution! 7. An exclamation noting fulness or satiety."

In the Anglo-Saxon it is Lenoz or Lenoh: and appears to be the past participle Lenozeo, multiplicatum, manifold, of the verb Lenozan, multiplicare.

<sup>\*</sup> In his Grammar, he says,—" Adjectives in the English language are wholly indeclinable; having neither case, gender, nor number; being added to Substantives, in all relations, without any change."

#### FAIN.

The past participle Fæzeneo, Fæzen, Fæzn, lætus, of the verb Fæzenian, Fæznian, gaudere, lætari.

- "Of that men speken here and there,
  How that my lady beareth the price,
  How she is faire, how she is wise,
  How she is womanliche of chere:
  Of all this thing whan I maie here
  What wonder is though I be FAINE."

  Gower, lib. 1. fol. 23. pag. 1. col. 2.
- "For which they were as glad of his commyng
  As foule is FAINE whan the sonne upryseth."

  Chaucer. Shypmans Tals, fol. 69. pag. 1. col. 1.
- "Na uthir wyse the pepyl Ausoniane
  Of this glade time in hart wox wounder FANE."

  Douglas, boke 13. pag. 472.

LIEF. LIEVER. LIEVEST.

Leop, Leoppe, Leopert.

"I had as LIEF not be, as live to be in awe Of such a thing as I myself."

Shakespeare's Iulius Casar.

No modern author, I believe, would now venture any of these words in a serious passage: and they seem to be cautiously shunned and ridiculed in common conversation, as a vulgarity. But they are good English words, and more frequently used by our old English writers than any other word of a corresponding signification.

Leop (Leoped, or Lupad, or Lupod or Lup) is the past participle of Lupian, To love; and always means beloved\*.

"And netheles by daies olde,
Whan that the bokes were LEUER,
Writyng was belowed euer
Of them that weren vertuous."

Gower, Prol. fol. 1. pag. 1. col. 1.

"It is a unwise vengeance
Whiche to none other man is LEFE
And is unto him selfe grefe."

lib. 2. fol. 18. pag. 1. col. 2.

"And she answerd, and bad hym go,
And saide, howe that a bed all warme
Hir LIEFE lay naked in hir arme."

lib. 2. fol. 41. pag. 1. col. 2.

"Thre pointes whiche I fynde
Ben LEUEST unto mans kynde;
The first of hem it is delite,
The two ben worship and profite."

lib. 5. fol. 84, pag. 2. col. 2.

- "For every thyng is wel the LEUER
  Whan that a man hath bought it dere."
  lib. 5. fol. 109. pag. 2. col. 1.
- "Whan Rome was the worldes chiefe, The sooth sayer tho was LEEFE,

Douglas, booke 12. pag. 441.

<sup>\* &</sup>quot;The Fader Almychty of the heuin abuf, In the mene tyme, unto Iuno his LUF, Thus spak; and sayd—"

Whiche wolde not the trouth spare, But with his worde, playne and bare, To themperour his sothes tolde."

Gower, lib. 7. fol. 154. pag. 2. col. 2.

"Of other mens passion
Take pitee and compassion
And let no thyng to the be LEEF
Whiche to an other man is grefe."

lib. 8. fol. 190. pag. 2. col. 1.

"They lyued in loye and in felycite
For eahe of hem had other LEFE and dere."

Chaucer. Monkes Tale, fol. 85. pag. 1. col. 2.

"In the swete season that LEFE is."

Rom. of the Rose, fol. 120. pag. 2. col. 1.

"His LEEFE a rosen chapelet Had made, and on his heed it set."

Ibid. fol. 124. pag. 1. col. 1.

" And hym her LEFE and dere hert cal."

Troylus, boke 3. fol. 176. pag. 2. col. 2.

" Had I hym neuer LEFE? By God I wene Ye had neuer thyng so LEFE (quod she)."

Ibid. boke 3, fol. 177. pag. 1. col. 2.

"Ye that to me (quod she) ful LEUER were Than al the good the sunne aboute gothe."

Ibid. boke 3. fol. 178. pag. 2. col. 1.

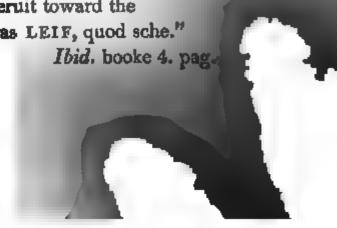
" For as to me nys LEUER none ne lother."

Leg. of Good Women, Prol. fol. 205. pag. 2. col. 2.

"Remembrand on the mortall anciant were That for the Grekis to hir LEIF and dere, At Troye lang tyme sche led before that day."

Douglas, booke 1. pag. 13.

"Gif euir ony thanke I deseruit toward the Or ocht of myne to the was LEIF, quod sche."



"O thou nymphe, wourschip of fludis clere,
That to my saul is hald maist LEIF and dere."

Douglas, booke 12. pag. 410.

# ADIEU. FAREWELL.

The former from the French à Dieu, from the Italian Addio: the latter the imperative of Fapan, To go, or to fare. So it is equally said in English—How fares it? or, How goes it?

The Dutch and the Swedes also say, Vaarwel, Farwal: The Danes Lev-vel, and the Germans Lebet-wohl.

# HALT

means—Hold, Stop, (as when we say—Hold your hand,)
Keep the present situation, Hold still.

In German Still halten is To halt or stop; and Halten is To Hold. In Dutch Still houden, to halt or stop; and Houden, to hold.

Menage says well—" Far Alto, proprio di quel fermarsi che fanno le ordinanze militari: Dal Tedesco Halte, che vale, Ferma là; dimora là; imperativo del verbo Halten, cioé, arrestarsi."

The Italians assuredly took the military term from the Germans.

Our English word HALT is the imperative of the

Anglo-Saxon verb Dealban, to hold; and Hold itself is from Dealban, and was formerly written HALT.

- "He leyth downe his one eare all plat
  Unto the grounde, and HALT it fast."

  Gower, lib. 1. fol. 10. pag. 1. col. 2.
- "But so well HALTE no man the plough,
  That he ne balketh otherwhile."
  lib. 2. fol. 50. pag. 1. col. 1.
- "For what thing that he maie enbrace, Of gold, of catell, or of londe, He let it neuer out of his honde, But gette hym more, and HALT it fast."
- "To seie howe suche a man hath good,
  Who so that reasone understoode,
  It is unproperliche sayde:
  That good hath hym, and HALT him taide."
  lib. 5. fol. 83. p. 2. col. 2; fol. 84. p. 1. col. 1.
- "—Euery man, that HALT him worth a leke,
  Upon his bare knees ought all hys lyfe
  Thanken God, that him hath sent a wyfe."

  Chaucer. Marchauntes Tale, fol. 29. pag. 1. col. 1.
- "For every wight, whiche that to Rome went,
  HALTE not o pathe, ne alway o manere."

  Troylus, boke 1. fol. 163. pag. 1. col. 2.
- "Loue, that with an holsome alyaunce
  HALTE people ioyned, as hym lyste hem gye."

  Ibid. boke 3. fol. 182. pag. 1. col. 1.

Lo.

The imperative of Look. So the common people



say corruptly,—" Lo' you there now"—"La' you there."

Where we now employ sometimes LOOK and sometimes LO, with discrimination; our old English writers used indifferently Lo, LOKE, LOKETH, for this imperative. Chaucer, in the Pardoner's Tale, says

- "—Al the souerayne actes, dare I say,
  Of victories in the Olde Testament
  Were don in abstynence and in prayere;
  LOKETH the Byble, and there ye mowe it lere."
- "LOKETH\* Attyla the great conquerour Dyed in his slepe, with shame and dishonour."
- "LOKE\* eke howe to kynge Demetrius
  The king of Parthes, as the boke sayth us,
  Sent him a payre of dyce of golde in scorne."
- "Beholde and se that in the first table
  Of hye Gods hestes honourable,
  How that the seconde heste of him is this,
  Take not my name in ydelnesse amys.
  Lo, he Rather + forbyddeth suche swering
  Than homicide, or any other cursed thing."
  Fol. 66. pag. 2. col. 2; fol. 67. pag. 1. col. 1.

# So B. Jonson. (Alchymist, act 2. sc. 3.)

"For LOOK, how oft I iterate the work, So many times I add unto his virtue."

<sup>\*</sup> In both these places a modern writer would say Lo.

<sup>+</sup> Sooner, earlier.—He forbids such swearing Before he forbids homicide: i.e. in a foregoing part of the table.

Here, if it had pleased him, he might have said—Lo how oft, &c.

# And again

" Subtle. Why, rascall—Face. Lo you here, sir."

Here, if it had pleased him, he might have said—Look you here.

The Dutch correspondent adverb is Siet, from Sien, to look or see. The German Siehe, or Sihe, from Sehen, to see. The Danish See, from Seer, to look or see. The Swedish Si, or Si der, from Se, to look.

### NEEDS.

Need-is,\* used parenthetically. It was antiently written Nedes and Nede is. Certain is was used in the same manner, equivalently to certes.

"And certaine is (quod she) that by gettyng of good, be men maked good."

NEEDS, genitive of Need, of necessity; as in German Nachts, by night, Theils, partly.—ED.]

<sup>[\*</sup> Mr. Tooke does not seem to have been aware of the formation of adverbs from the genitive absolute, which prevails in the Teutonic languages; otherwise he would probably have given a different account of this word.

- "I have graunted that NEDES good folke moten ben myghty."—Boecius, boke 4. fol. 241. pag. 1. col. 1, 2.
- "The consequence is false, NEDES the antecedent mote ben of the same condicion."

Test. of Love, boke 2. fol. 316. pag. 1. col. 2.

"None other thynge signifyeth this necessite but onelye thus; That shal be, may nat togider be and not be. Euenlyche also it is sothe, loue was, and is, and shal be, nat of necessyte; and NEDE IS to haue be all that was, and nedeful is to be all that is."—Test. of Loue, boke 3. fol. 328. pag. 1. col. 1.\*

Often, -er, -est.

# PRITHEE.

I pray thee.

# Towit,

though it is the infinitive of pican, does not mean To Know, as Skinner† and S. Johnson have supposed;

<sup>\*</sup> Necesse—nec esse aliter potest.

<sup>[†</sup> Skinner is not chargeable with any error, as he is speaking merely of the obsolete verb WIT, and not of the adverbial expression TO-WIT. Mr. Tooke's account of this word is somewhat defective: it is not the simple infinitive pran, which in A. Saxon is never preceded by TO, but the derivative or future infinitive terminating in NNE and always preceded by TO, and which in Anglo-Saxon, as well as in Francic, answers to gerunds, supines, and future participles. Nor is it necessarily Passive. Somner has "htt if to pranne, sciendum est; it is to wit, or to

but To Be known, Sciendum. For so (for want of Gerunds, as they are most absurdly called) our ancestors used the Active Infinitives, as well of other verbs as of pitan\*. Similar adverbs are those of the Latin and

be knowne: Thus we say, The house is yet to build. Lye gives the following instances: eop if zereald to pitanne. Vobis datum est ad sciendum, Mar. 4. 11. Ja com hit to pitenne; ubi evenit id cognoscendum. Chr. Sax. 165. 26. And adds, "Ab hac voce pitan, speciatim vero ab Infinitivo derivativo, To pitanne, phrasis ista, I do you to wit, q. d. Ic do eop to pitanne, Facio vos scire; Scire licet; Videre licet: unde contractiores istæ scribendi formulæ tam Anglorum quam Latinorum, To wit; Scilicet, videlicet."—ED.]

\* "False fame is not TO DREDE, ne of wyse persons TO ACCEPTE."—Test. of Loue, boke 1. fol. 308. pag. 2. col. 2.

Instances of this use of the Active Infinitives in English are very numerous; but the reason of it appears best from old translations.

"Quod si nec Anaxagoræ fugam, nec Socratis venenum, nec Zenonis tormenta novisti; at Canios, at Senecas, at Soranos scire potuisti. Quos nihil aliud in cladem detraxit, nisi quod nostris moribus instituti, studiis improborum dissimillimi videbantur. Itaque nihil est quod admirere, si in hoc vitæ solo circumflantibus agitemur procellis, quibus hoc maxime propositum est, pessimis displicere. Quorum quidem tametsi est numerosus exercitus, SPERNENDUS tamen est."

Boethius de Consol. lib. 1. prosa 3.

Thus translated by Chaucer:

"If thou hast not knowen the exilynge of Anaxagoras, ne the enpoysoning of Socrates, ne the turmentes of Zeno; yet mightest

French, Videlicet, scilicet, à sçavoir. And it is worth noting, that the old Latin authors used the abbreviated Videlicet for Videre licet, when not put (as we call it) adverbially\*.

# PERCHANCE.

Par-escheant, Par-escheance, the participle of Escheoir, Echeoir, Echoir, to fall.

# PERCASE.

Per-casum, participle of cadere. Antiently written Parcas, Parcaas.

thou have knowen the Senecas, the Canios, and the Soranos. The whiche men nothing els ne brought to the deth, but only for they were enformed of my maners and semeden most unlyke to the studies of wicked folke. And forthy thou oughtest not to wondren, though that I in the bitter see be driven with tempestes blowing aboute. In the which thys is my moste purpose, that is to sayne, to displesen wicked men. Of whiche shrewes al be the hooste neuer so great, it is TO DISPISE."

Fol. 222. pag. 1. col. 1.

- \* " Pam. VIDELICET parcum illum fuisse senem, qui dixerit:

  Quoniam ille illi pollicetur, qui eum cibum poposcerit.
  - Ant. VIDELICET fuisse illum nequam adolescentem, qui illico,
    - Ubi ille poscit, denegavit se dare granum tritici."

      Plautus. Stichus, act 4. sce. 1.

### PERADVENTURE.

Antiently Peraunter, Paraunter, Inaunter, Inaventure.

# MAYBE. MAYHAP.

In Westmoreland they say and write Mappen, i.e. may happen.

### HABNAB.

Hap ne hap-happen or not happen.

"Philautus determined HAB NAB to send his letters."

Euphues. By John Lilly, page 109.

### PERHAPS. UPHAP.

By or through Haps. Upon a Hap.

"The HAPPES ouer mannes hede
Ben honged with a tender threde."

Gower, lib. 6. fol. 135. pag. 2. col. 2.

"In heuen to bene losed with God hath none ende, but endelesse endureth: and thou canste nothynge done aryght, but thou desyre the rumoure therof be healed and in euery wightes eare; and that dureth but a pricke, in respecte of the other. And so thou sekest rewarde of folkes smale wordes, and of vayne praysynges. Trewely therein thou lesest the guerdon of vertue, and lesest the grettest valoure of conscyence, and UPHAP thy renome euerlastyng."

Chaucer. Test of Love, boke 1. fol. 311. p. 1. c. 1.

# BELIKE.

This word is perpetually employed by Sir Philip Sydney, Hooker, Shakespear, B. Jonson, Sir W. Raleigh, Bacon, Milton, &c. But is now only used in low language, instead of perhaps.

In the Danish language Lykke, and in the Swedish Lycka, mean Luck, i.e. chance, hazard, Hap, fortune, adventure.

"Dionysius. He thought BELIKE, if Damon were out of the citie, I would not put him to death."

Damon and Pythias. By R. Edwards.

Brutus and Cassius

Are rid like madmen through the gates of Rome.

Anth. BELIKE they had some notice of the people How I had moved them."

Julius Casar, act 3. scene 2.

"How's that? Your's, if his own! Is he not my son, except he be his own son? BELIKE this is some new kind of subscription the gallants use."

Every Man in his Humour, act 3. scene 7.

"Than she, remembering BELIKE the continual and incessant and confident speeches and courses that I had held on my lord's side, became utterly alienated from me."

Sir F. Bacon's Apology.

"Will he, so wise, let loose at once his ire, BELIKE through impotence, or unaware, To give his enemies their wish?"

Paradise Lost, book 1. v. 156.

# Агоот.

"Many a freshe knight, and many a blisful route
On horse and ON FOTE, in al the felde aboute."

Chaucer. Annelida, fol. 270. pag. 2. col. 1.

"Sum grathis thame ON FUTE to go in feild,
Sum hie montit on horsbak under scheild."

Douglas, booke 7. pag. 230.

Of the same kind are the adverbs Foot to foot. Vis à vis. Petto a petto. Dirimpetto. The Hand and Foot, being the principal organs of action and motion, afford a variety of allusions and adverbial expressions in all languages; most of which are too evident to require explanation: as when, of our blessed senators, we say, with equal truth and sorrow,—They assume the office of legislation illotis pedibus, and proceed in it with dirty hands.

So foot hot; which Mr. Warton has strangely mistaken in page 192 of his first volume of the *History* of English Poetry: [8vo. edit. vol. ii. p. 25.]

"The table adoune ribte he smote, In to the floore FOOTE HOT."

Misled by the word foot, Mr. Warton thinks that FOOTE HOT means, "Stamped." So that he supposes the Soudan here to have fallen upon the table both with hands and feet: i.e. first he smote it with his fist; and then he stamped upon it, and trampled it under foot.

But foot hot means immediately, instantaneously, without giving time for the foot to cool: so our court of Pie Poudre, pied poudré; in which matters are de-

termined before one can wipe the dust off one's feet. So E vestigio, &c.

"There was none eie that might kepe His heade, whiche Mercurie of smote, And forth with all anone FOTE HOTE He stale the cowe whiche Argus kepte."

Gower, lib. 4. fol. 81. pag. 2. col. 1.

- "And Custaunce han they taken anon FOTEHOT."

  Chaucer. Man of Lawes Tale, fol. 20. pag. 2. col. 1.
- "Whan that he herde ianglyng
  He ran anon as he were wode
  To Bialacoil there that he stode,
  Which had leuer in this caas
  Haue ben at Reynes or Amyas,
  For FOTE HOTE in his felonye
  To him thus said Jelousye."

Rom. of the Rose, fol. 138. pag. 1. col. 2.

As he on hors playit with his feris ioyus,
Als swyft and feirsly spurris his stede FUTE HOTE,
And but delay socht to the trublit flote \*."

Douglas, booke 5. pag. 150.

" I sall declare all and reduce FUTE HATE+ From the beginning of the first debate."

1bid. booke 7. pag. 205.

Primus et Ascanius, cursus ut lætus equestres
 Ducebat, sic acer equo turbata petivit
 Castra."

Virgil

<sup>+ &</sup>quot; Ex-pedi-am: et primæ revocabo exordia pugnæ." Ibid.
Notice Ex-ped-ire.

"The self stound amyd the preis FUTE HOTE\*
Lucagus enteris into his chariote."

Douglas, booke 10. pag. 338.

- "Wyth sic wourdis scho ansueris him FUTE HATE†."

  [bid. booke 12. pag. 443.
- "All with ane voice and hale assent at accorde,
  Desiris the as for there prince and lord;
  And ioyus ar that into feild FUTE HATE;
  Under thy wappinis Turnus lyis down bet."

  Ibid. booke 13. pag. 468.

#### ASIDE.

"Now hand to hand the dynt lichtis with ane swak,
Now bendis he up his burdoun with ane mynt,
ON SYDE he bradis for to eschew the dynt."

Douglas, booke 5. pag. 142.

I suppose it needless to notice such adverbs as Aback, Abreast, Afront, Ahead, At hand, Beforehand, Behindhand, &c.

<sup>\*</sup> Interea.—Virgil.

<sup>+</sup> Talibus occurrit dictis.—Ibid.

<sup>†</sup> There is no word in the original of Maphæus to explain or justify the FUTE HATE of Douglas in this passage: he barely says,

<sup>——&</sup>quot;Turnumque sub armis Exultant cecidisse tuis." But the acer petivit, expediam and occurrit dictis of Virgil are sufficient.

#### ABLAZE.

"That casten fire and flam aboute
Both at mouth and at nase
So that thei setten all ON BLASE."

Gower, lib. 5. fol. 102. pag. 2. col. 2.

#### ABOARD.

"This great shyp on anker rode:
The lorde cometh forth, and when he sigh
That other ligge ON BORDE so nighe."

Gower, lib. 2. fol. 33. pag. 2. col. 2.

"What helpeth a man haue mete, Where drinke lackethe ON THE BORDE."

Ibid. lib. 4. fol. 72. pag. 2. col. l.

"And howe he loste hys steresman
Whiche that the sterne, or he toke kepe,
Smote over the BORDE as he slepe."

Chaucer. Fame, boke 1. fol. 294. pag. 1. col. 2.

- "We war from thens affrayit, durst nocht abide,
  Bot fled anon, and within BURD has brocht
  That faithful Greik."

  Douglas, booke 3. pag. 90.
- "The burgeonit treis ON BURD they bring for aris."

  Ibid. booke 4. pag. 113.
- "The stabill aire has calmyt wele the se,
  And south pipand windis fare on hie
  Challancis to pas ON BORD, and tak the depe."

  Ibid. booke 5. pag. 153.

## ABROAD.

"The rose spred to spannishhynge, To sene it was a goodly thynge, But it ne was so sprede ON BREDE

That men within myght knowe the sede."

Chaucer. Rom. of the Rose, fol. 137. pag. 1. col. 2.

"Als fer as his crop hie ON BREDE
Strekis in the are, as fer his route dois sprede."

Douglas, booke 4. pag. 115.

"——his baner quhite as floure
In sing of batel did ON BREDE display."

Ibid. booke 8. pag. 240.

### ADAYS.

"But this I see ON DAIES nowe."

Gower, lib. 4. fol. 72. pag. 2. col. 1.

"Thus here I many a man compleine,
That nowe ON DAIES thou shalte finde
At nede few frendes kinde."

Ibid. lib. 5. fol. 110. pag. 1. col. 1.

"But certanly the dasit blude now ON DAYIS
Waxis dolf and dull throw myne unweildy age."

Douglas, booke 5. pag. 140.

## Anights.

"He mot one of two thynges chese,
Where he woll haue hir suche ON NIGHT,
Or els upon daies light;
For he shall not haue both two."

Gower, lib. 1. fol. 17. pag. 2. col. 2.

"For though no man wold it alowe,
To slepe lever than to wowe
Is his maner, and thus ON NIGHTES
When he seeth the lusty knightes

Reuelen, where these women are Awey he sculketh as an hare."

Gower, lib. 4. fol. 78. pag. 1. col. 1.

"For though that wives ben ful holy thinges,
They must take in patience a nyght
Suche maner necessaryes as ben plesinges
To folke that han wedded hem with ringes,
And lay a litell her holynesse asyde."

Chaucer. Man of Lawes Tale, fol. 22. pag. 1. col. 1.

"Madame, the sentence of this Latyn is,
Woman is mannes ioye and his blis,
For when I fele ON NYGHT your soft syde,
Al be it that I may not on you ryde,
For that our perche is made so narowe, alas,
I am full of ioye and solas."

Nonnes priest, fol. 89. pag. 2. col. 2.

### Afire.

"Turnus seges the Troianis in grete yre,
And al there schyppis and nauy set IN FYRE."

Douglas, booke 9. pag. 274.

## ALIVE.

On live, i.e. In Life\*.

" For as the fisshe, if it be drie, Mote in defaute of water die:

<sup>\*</sup> In the first book of the Testament of Love, fol. 305. pag. 1. col. 1, Chaucer furnishes another adverb of the same kind, to those who are admirers of this part of speech.—" Wo is hym that is Aloue."

Right so without aier, ON LIUE No man ne beast might thriue."

Gower, lib. 7. fol. 142. pag. 1. col. 2.

- "For prouder woman is there none ON LYUE."

  Chaucer. Troylus, boke 2. fol. 143. pag. 2. col. 2.
- "The verray ymage of my Astyanax zing:
  Sic ene had he, and sic fare handis tua,
  For al the warld sic mouth and face perfay:
  And gif he war ON LIFE quhil now in fere,
  He had bene euin eild with the, and hedy pere."

  Douglas, booke 3. pag. 84.

#### ALOFT.

On Loft, On Luft, On Lyft, i.e. In the Luft or Lyft: or, (the superfluous article omitted, as was the antient custom in our language, the Anglo-Saxon) In Lyft, In Luft, In Loft.

- "The golde tressed Phebus hygh ON LOFTE."

  Chaucer. Troylus, boke 5. fol. 196. pag. 2. col. 1.
- "Bot, lo anone (ane wounder thing to tell)
  Ane huge bleis of flambys brade doun fel,
  Furth of the cluddys at the left hand straucht,
  In manere of an lychtning or fyre flaucht:
  And did alycht richt in the samyn stede,
  Apoun the croun of fare Lauinias hede;
  And fra thine hie up IN the LYFT agane
  It glade away, and tharein did remane."

Douglas, booke 13. pag. 476.

"——With that the dow
Heich IN the LIFT full glaide he gan behald,
And with her wingis sorand mony fald."

[hid. booke 5, page

Ibid. booke 5. pag. 144.

In the Anglo-Saxon, Lyrt is the Air or the Clouds. In St. Luke—" in lyrte cummende"—coming in the clouds. In the Danish, Luft is air, and "At spronge i luften"—to blow up into the air, or Aloft. In the Swedish also Luft is air. So in the Dutch, De loef hebben, to sail before the wind; loeven, to ply to windward; loef, the weather gage; &c. From the same root are our other words, Loft, Lofty, To Luff, Lee, Leeward, To Lift, &c.

#### ANEW.

- "The battellis war adionit now OF NEW,
  Not in manere of landwart folkis bargane,
  But with scharp scherand wappinnis made melle."

  Douglas, booke 7. pag. 225.
- "Was it honest ane godly diuine wycht
  With ony mortall straik to wound in ficht?
  Or zit ganand the swerd loist and adew
  To rendir Turnus to his brand OF NEW,
  And strength increscis to thame that vincust be?"

  Ibid. booke 12. pag. 441.

#### Arow.

"And in the port enterit, lo, we see
Flokkis and herdis of oxin and of fee,
Fat and tydy, rakand ouer all quhare,
And trippis eik of gait but ony kepare,
In the rank gers pasturing ON RAW."

Douglas, booke 3. pag. 75.

"The pepil by him vincust mycht thou knaw, Before him passand per ordour all ON RAW."

Ibid. booke 8. pag. 270.

### ASLEEP\*.

- "Whan that pyte, which longe ON SLEPE doth tary,
  Hath set the fyne of al my heuynesse."

  Chaucer. La belle dame, fol. 269. pag. 1. col. 1.
- "Apoun the earth the uthir beistis al,
  Thare besy thochtis ceissing grete and smal,
  Ful sound ON SLEPE did caucht there rest be kind."

  Douglas, booke 9. pag. 283.
- "In these provynces the fayth of Chryste was all quenchyd and IN SLEPE."—Fabian.

#### AWHILE.

A time. Whiles, i.e. Time, that or which. Whilst is a corruption; it should be written as formerly, Whiles.

"She died, my lord, but WHILES her slander liv'd."

Much Ado about Nothing.

# Aught, or Ought.

The Anglo-Saxon Dpit: a whit, or o whit. N.B. O was formerly written for the article A, or for the numeral one. So Naught or Nought: Na whit, or No whit.

# FORTH.

"Againe the knight the olde wife gan arise
And said; Sir knight, here FORTH lyeth no way."

Chaucer. Wife of Bathes Tale, fol. 38. pag. 2. col. 2.

<sup>[\* &</sup>quot;For David—fell on sleep, and was laid unto his fathers". Acts 13, 36.—ED.]

- "Alas (quod he) alas, that ever I beheyght
  Of pured gold a thousande pounde of weight
  Unto this phylosopher! howe shall I do?
  I se no more but that I am FORDO\*:
  Myn herytage mote I nedes sell,
  And ben a beggar, here may I no lenger dwell."

  Frankeleyns Tale, fol. 55. pag. 2. col. 2.
- "Loke out of londe thou be not FORE+,
  And if suche cause thou haue, that the
  Behoueth to gone out of countre,
  Leaue hole thyn hert in hostage."

  Rom. of the Rose, fol. 132. pag. 2. col. 2.

From the Latin Fores, Foris, the French had Fors (their modern Hors). And of the French Fors, our ancestors (by their favourite pronunciation of Th) made pop's, forth: as from the French Asses or Assez, they made Asseth, i.e. enough, sufficient.

"Rychesse ryche ne maketh nought
Hym that on treasour sette his thought:
For rychesse stonte in suffysaunce,
And nothyng in haboundaunce:
For suffysaunce al onely
Maketh menne to lyue rychely.
For he that hath mytches tweyne
Ne value in hys demeyne,
Lyueth more at ease, and more is riche,
Than dothe he that is chiche

<sup>\*</sup> FOR-DO, i.e. Forth-done, i.e. Done to go FORTH, or caused to go FORTH, i.e. Out of doors. In modern language, turned out of doors.—[It should rather be explained in connection with other verbs compounded with FOR.—ED.]

<sup>†</sup> FORE, i.e. Fors or FORTH.—[Rather the past participle of FARE, to go.—ED.]

And in his barne hath, soth to sayne,
An hundred mauis of whete grayne,
Though he be chapman or marchaunt,
And haue of golde many besaunt:
For in the gettyng he hath suche wo,
And in the kepyng drede also,
And sette euermore his besignesse
For to encrese, and nat to lesse,
For to augment and multiplye,
And though on heapes that lye him by,
Yet neuer shal make rychesse
ASSETH unto hys gredynesse\*."

Rom. of the Rose, fol. 146. pag. 2. col. 2.

The adverbs Outforth, Inforth, Withoutforth, Withinforth (which were formerly common in the language), have appeared very strange to the moderns; but with this explanation of forth, I suppose, they will not any longer seem either unnatural or extraordinary.

"Within the hertes of folke shall be the biting conscience, and withoutforth shal be the worlde all brenning."

Chaucer. Persons Tale, fol. 102. pag. 1. col. 2.

<sup>\*</sup> I have been compelled to make the above long extract, that my reader's judgement may have fair play; and that he may not be misled by the interpretation given of ASSETH in the glossary of Urry's edition of Chaucer; where we are told, that ASSETH means—"Assent, to Answer; from the Anglo-Saxon Aredian, affirmare." When the reader recollects the suffysaunce which is spoken of in the first part of the extract, he will have little difficulty, I imagine, to perceive clearly what ASSETH here means: for the meaning of the whole passage is—suffisance alone makes riches; which suffisance the miser's greediness will never permit him to obtain.

"Whan he was come unto his neces place, Where is my lady, to her folke (quod he); And they him tolde, and *Inforth* in gan pace, And founde two other ladyes sit and she."

Troylus, boke 2. sol. 163. pag. 2. col. 1.

"And than all the derkenesse of his misknowing shall seme more evidently to the sight of his understandyng, than the sonne ne seemeth to the sight Without forthe."

Boecius, boke 3. fol. 238. pag. 2. col. 2.

- "Philosophers, that hyghten Stoiciens, wende that ymages and sensibilities war emprinted into soules fro bodies Without-forth."—Ibid. boke 5. fol. 250. pag. 2. col. 2.
- "There the vaylance of men is demed in riches Outforth, wenen men to have no proper good in them selfe, but seche it in straunge thinges."

Test. of Love, boke 2. fol. 316. pag. 2. col. 2.

"The goodnesse (quod she) of a person maye not ben knowe Outforth, but by renome of the knowers."

Ibid. boke 2. fol. 319. pag. 1. col. 2.

"But he that Outforth loketh after the wayes of this knot, connyng with which he shuld knowe the way Inforth, slepeth for the tyme; wherfore he that wol this way know, must leave the lokyng after false wayes Outforth, and open the eyen of his conscyence and unclose his herte."

Ibid. boke 2. fol. 322. pag. 1. col. 2.

- "Euery herbe sheweth his vertue Outforthe from wythin."

  Ibid. boke 2. fol. 323. pag. 1. col. 1.
- "Loue peace Withoute forth, loue peace Withinforth, kepe peace with all men."
- "There is nothinge hid from God. Thou shalte be found gilty in the judgmentes of God, though thou be hid to mens judgementes: for he beholdeth the hert, that is Withinforth."

  Tho. Lupset. Gathered Counsails.

#### GADSO.

Cazzo, a common Italian oath (or rather obscenity, in lieu of an oath), first introduced about the time of James the First, and made familiar in our language afterwards by our affected travelled gentlemen in the time of Charles the Second.—See all our comedies about that period.

Ben Jonson ridiculed the affectation of this oath at its commencement, but could not stop its progress.

"These be our nimble-spirited CATSO'S, that ha' their evasions at pleasure, will run over a bog like your wild Irish; no sooner started but they'll leap from one thing to another, like a squirrel. Heigh! dance and do tricks in their discourse, from fire to water, from water to air, from air to earth: as if their tongues did but e'en lick the four elements over and away."

Every man out of his humour, act 2. sce. 1.

## Much. More. Most.

These adverbs have exceedingly gravelled all our etymologists, and they touch them as tenderly as possible.

#### Much.

Junius, and Skinner (whom Johnson copies), for Much, irrationally refer us to the Spanish Mucho.

## More.

Under the article MORE (that he may seem to say something on the subject), Junius gives us this so little

pertinent or edifying piece of information:—"Anglicum interim more est inter illa, quæ Saxonicum a in o convertunt; sicuti videmus usu venisse in ban, bone, os, ossis; hal, whole, integer, sanus; ham, home, domus, habitatio; ran, stone, lapis," &c.

Skinner says—" More, Mo, ab A.S. Ma, Mapa, Mæpe, Mape, &c. Quid si omnia a Lat. Major?"

S. Johnson finds MORE to be adjective, adverb, and substantive. The adjective, he says, is—"The comparative of Some or Great." The adverb is—"The particle that forms the comparative degree."—"Perhaps some of the examples which are adduced under the adverb, should be placed under the substantive."—"It is doubtful whether the word, in some cases, be noun or adverb."

## Most.

Junius says, untruly,—" Most: Ex positivo nempe mæne fuit comparativus mænne, et superlativus mænert, et contracte mært."

Skinner—" Teut. Meist feliciter alludit Gr. μειστον, plurimum, maximum, contr. a μεγιστον."

S. Johnson again finds in Most an adjective, an adverb, and a substantive. Of the adverb he says, it is

—"The particle noting the superlative degree." Of the substantive he says—"This is a kind of substantive, being according to its signification, singular or plural." And he gives instances, as he conceives, of its plurality and singularity.——I have wasted more than a page in repeating what amounts to nothing.

Though there appears to be, there is in reality no irregularity in MUCH, MORE, MOST: nor indeed is there any such thing as capricious irregularity in any part of language.

In the Anglo-Saxon the verb Mapan, metere, makes regularly the præterperfect Mop, or Mope (as the præterperfect of Slazan is Sloh), and the past participle Mowen or Meopen, by the addition of the participial termination en, to the præterperfect. Omit the participial termination en (which omission was, and still is, a common practice through the whole language, with the Anglo-Saxon writers, the old English writers, and the moderns), and there will remain Mope or Mow; which gives us the Anglo-Saxon Mope and our modern English word Mow: which words mean simplythat which is Mowed or Mown. And as the hay, &c. which was mown, was put together in a heap; hence, figuratively, Mope was used in Anglo-Saxon to denote any heap: although in modern English we now confine the application of it to country produce, such as Hay-mow, Barley-mow, &c.\* This participle or substantive (call it which you please; for, however classed, it is still the same word, and has the same signification) Mow or Heap, was pronounced (and therefore written) with some variety, Ma, Mæ, Mo, Mope, Mow; which, being regularly compared, give

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Ma... Ma-er (i. e. mape)... Ma-est (i. e. mært)

Oæ... Mæ-er (i. e. mæpe)... Mæ-est (i. e. mært)

Ope.. Mow-er (i. e. mope)... Mow-est (i. e. mort)

Mo... Mo-er (i. e. more)... Mo-est (i. e. most).
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I have here printed in the Anglo-Saxon character, those words which have come down to us so written in the Anglo-Saxon writings: and in Italics, the same words in sound; but so written, as to show the written regularity of the comparison: and in capitals, the words which are used in what we call English; though indeed it is only a continuation of the Anglo-Saxon, with a little variation of the written character.



<sup>\*</sup> Gawin Douglas uses the word MOWE for a heap of wood, or a funeral pile.

<sup>&</sup>quot;Under the oppin sky, to this purpois,
Pas on, and of treis thou mak an bing
To be ane fyre, &c.
Tharfore scho has hir command done ilk dele.
But quhen the grete bing was upbeildit wele
Of aik treis, and fyrren schidis dry
Wythin the secrete cloys under the sky,
Aboue the MOWE the foresaid bed was maid."

Booke 4. page 117.

Mo (mope, acervus, heap), which was constantly used by all our old English authors, has with the moderns given place to Much\*: which has not (as Junius, Wormius, and Skinner imagined of Mickle) been borrowed from μεγαλος, but is merely the diminutive of Mo, passing through the gradual changes of Mokel, Mykel, Mochil, Muchel (still retained in Scotland), Moche, Much.

- "Yes certes (quod she) Who is a frayler thynge than the fleshly body of a man, ouer whiche haue often tyme flyes, and yet lasse thynge than a flye, MOKEL myght in greuaunce and anoyenge."—Chaucer, Test. of Loue, boke 2. fol. 319. pag. 1. col. 1.
- "Opinion is while a thinge is in non certayne, and hydde frome mens very knowlegyng, and by no parfyte reason fully declared, as thus: yf the sonne be so MOKEL as men wenen, or els yf it be MORE than the erth."

Ibid. boke 3. fol. 325. pag. 2. col. 2.

- "A lytel misgoyng in the gynning causeth MYKEL errour in the end."—Ibid. boke 2. fol. 315. pag. 2. col. 1.
- "O badde and strayte bene thilke (richesse) that at their departinge maketh men teneful and sory, and in the gatheryng of hem make men nedy. MOCHE folke at ones mowen not togider MOCHE therof haue."—Ibid. boke 2. fol. 316. pag. 2. col. 1.
- "Good chylde (quod she) what echeth suche renome to the conscience of a wyse man, that loketh and measureth hys

<sup>[\*</sup> But Oa or Mo is never found except as the comparative; thus mycle ma, much more, ma Jonne, more than: while Oæpa, Oæpe, magnus, is positive, answering to the Teutonic Mar, Mer, and the Celtic Mawr. With regard to Mickle, it constantly occurs in all the earliest Teutonic dialects:—Goth. MIKIAS. Francic Mihhil, A.S. Micel, Isl. Mikle, Su.G. Magle.—ED.]

goodnesse not by sleuelesse wordes of the people, but by soth-fastnesse of conscience: by God, nothynge. And yf it be fayre a mans name be eched by MOCHE folkes praysing, and fouler thyng that MO folke not praysen."

Test. of Loue, boke 2. fol. 319. pag. 2. col. 1.

"Also ryght as thou were ensample of MOCHE FOLDE errour, righte so thou must be ensample of manyfolde correctioun."—Ibid. boke 1. fol. 310. pag. 1. col. 2.

### NEVERTHELESS.

In our old authors written variously, Na-the-les, Nethe-les, Nocht-the-les, Not-the-les, Never-the-later: its opposite also was used, Wel-the-later.

"Truely I say for me, sythe I came thys Margarit to serue, durst I neuer me discouer of no maner disease, and WEL THE LATER hath myn herte hardyed such thynges to done, for the great bounties and worthy refreshmentes that she of her grace goodly without anye desert on my halue ofte hath me rekened."

Test. of Love, boke 3. fol. 332. pag. 2. col. 1.

"Habyte maketh no monke, ne wearynge of gylte spurres maketh no knyghte: NEUERTHELATER in conforte of thyne herte, yet wol l otherwyse answere."

Ibid. boke 2. fol. 322. pag. 2. col. 2.

## RATHER.

In English we have Rath, Rather, Rathest; which are simply the Anglo-Saxon Rath, Rather, Rathest; which ler, velox.

Some have derived this English word RATHER from the Greek; as Mer. Casaubon from og 0900, "quod sane



(says Skinner) longius distat quam mane a vespere:" and others, with a little more plausibility, from 'Padios.

The Italians have received this same word from our Northern ancestors, and pronounce it Ratto, with the same meaning: which Menage derives either from Raptus or from Rapidus, "Rapdus, Rapdo, Raddo, Ratto."

Skinner notices the expressions Rath fruit, and Rath wine, from the Anglo-Saxon Rat; of which, after Menage, he says—"Nescio an contract. a Lat. Rapidus."

Minshew derives RATHER from the Lat. Ratus. Ray has a proverb—"The Rath sower never borrows of the late."

- S. Johnson cites Spenser (except himself, the worst possible authority for English words)—
  - "Thus is my harvest hasten'd all to Rathe."

# And May-

- " Rath ripe and purple grapes there be."
- " Rath ripe are some, and some of later kind."

# And Milton-

"Bring the Rathe primrose that forsaken dies."

And he adds most ignorantly—" To have Rather. This I think a barbarous expression, of late intrusion into our language; for which it is better to say—will rather."

Dr. Newton, in a note on Lycidas, says of the word Rathe—"This word is used by Spenser, B. 3. cant. 3. st. 28.—

' Too Rathe cut off by practice criminal.'

# " And Shepherd's Calendar,

'The Rather lambs been starved with cold.'"

T. Warton, in his note on the same passage of Milton, says,—" The particular combination of, Rathe primrose, is perhaps from a pastoral called a Palinode by E. B. (probably Edmond Bolton,) in England's Helicon, edit. 1614. signat. B. 4.

' And made the Rathe and timely primrose grow.'

"In the West of England, there is an early species of apple called the Rathe-ripe. We have—'Rathe and late'—in a pastoral, in Davison's Poems, edit. 4. London, 1621. p. 177. In Bastard's Epigrams, printed 1598, I find—'The Rashed primrose and the violet.' Lib. i. epigr. 34. p. 12. 12mo. Perhaps Rashed is a provincial corruption from Rathe."

By the quotations of Johnson, Newton, and Warton, from Spenser, May, Bolton, Davison, and Bastard, a reader would imagine that the word RATHE was very little authorized in the language; and that it was necessary to hunt diligently in obscure holes and corners for an authority.

"And netheles there is no man
In all this worlde so wise, that can
Of loue temper the measure:
But as it falleth in auenture.
For witte ne strength maie not helpe
And whiche els wolde him yelpe,
Is RATHEST throwen under foote."

Gower, lib. 1. fol. 7. pag. 2. col. 2.

"Some seyne he did well enough,
And some seyne, he did amis.
Diuers opinions there is.
And commonliche in euery nede
The werst speche is RATHEST herde."

lib. 3. fol. 59. pag. 1. col. 1.

"That every love of pure kynde
Is fyrst forth drawe, well I fynde:
But netheles yet over this
Deserte dothe so, that it is
The RATHER had in many place."

lib. 4. fol. 72. pag. 1. col. 1.

——" Who that is bolde, And dar travaile, and undertake The cause of loue, he shall be take The RATHER unto loues grace."

lib. 4. fol. 75. pag. 1. col. 2.

"But fortune is of suche a sleyght,
That whan a man is most on height,
She maketh bym RATHEST for to falle."

lib. 6. fol. 135. pag. 2. col. 2.

"Why ryse ye so RATHE? Ey, benedicite,
What eyleth you?"

Chaucer, Myllers Tale, fol. 15. pag. 1. col. 1.

- "O dere cosyn, Dan Johan, she sayde,
  What eyleth you so RATHE to a ryse?"

  Shypmans Tale, fol. 69. pag. 1. col. 2.
- "For hym my lyfe lyeth al in dout
  But yf he come the RATHER out."

  Rom. of the Rose, fol. 141. pag. 2. col. 1.

"They wolde eftsones do you scathe
If that they myght, late or RATHE."

Ibid. fol. 152. pag. 1. col. 1.

"And haue my trouth, but if thou finde it so,
I be thy bote, or it be ful longe,
To peces do me drawe, and sythen honge.
Ye, so sayst thou? (quod Troylus) alas:
But God wot it is naught the RATHER so."

Troylus, boke 1. fol. 161. pag. 2. col. 1.

"Loke up I say, and tel me what she is
Anon, that I may gon about thy nede,
Knowe iche her aught, for my loue tel me this,
Than wold I hope RATHER for to spede."

Ibid. boke 1. fol. 161. pag. 2. col. 2.

"And with his salte teeres gan he bathe
The ruby in his signet, and it sette
Upon the wexe delyuerlyche and RATHE."

Ibid. boke 2. fol. 169. pag. 1. col. 1.

- "But now to purpose of my RATHER speche."

  Ibid. boke 3. fol. 179. pag. 2. col. 2.
- "These folke desiren nowe delyueraunce
  Of Antenor that brought hem to mischaunce.
  For he was after traytour to the toun
  Of Troy alas; they quitte him out to RATHE."

Ibid. boke 4. fol. 183. pag. 2. col. 1.

"But he was slayne alas, the more harme is, Unhappely at Thebes al to RATHE."

Ibid. boke 5. fol. 195. pag. 2. col. 1.



- "Yf I (quod she) have understonden and knowen utterly the causes and the habite of thy malady, thou languyshest and art defected for desyre and talent of thy RATHER fortune. She that ylke fortune onelye that is chaunged as thou faynest to thewarde, hath perverted the clerenesse and the estate of thy corage."—Boecius, boke 2. fol. 225. pag. 1. col. 2.
- "Whylom there was a man that had assayed with stryuynge wordes an other man, the which not for usage of very vertue, but for proude vayne glorye, had taken upon him falsely the name of a phylosophre. This RATHER man that I spake of, thought he wold assay, wheder he thilke were a phylosophre or no."—Ibid. boke 2. fol. 230. pag. 2. col. 2.
- "Diuyne grace is so great that it ne may not ben ful praysed, and this is only the maner, that is to say, hope and prayers. For which it semeth that men wol speke with God, and by reson of supplycacion bene conioyned to thylke clerenesse, that nys nat approached no RATHER or that men seken it and impetren it."—Ibid. boke 5. fol. 249. pag. 2. col. 1.
  - "Graunt mercy good frende (quod he)
    I thanke the, that thou woldest so;
    But it may neuer the RATHER be do,
    No man may my sorowe glade."

    Dreame of Chaucer, fol. 256. pag. 1. col. 1.
  - "The RATHER spede, the soner may we go,
    Great coste alway there is in taryenge,
    And longe to sewe it is a wery thynge."

Assemble of Ladyes, fol. 275. pag. 2. col. 2.

"Thilke sterres that ben cleped sterres of the northe, arysen RATHER than the degree of her longytude, and all the sterres of the southe, arysen after the degree of her longytude."

Astrolabye, fol. 280. pag. 2. col. 1.

"But lesynges with her flatterye
With fraude couered under a pytous face
Accept be nowe RATHEST unto grace."

Blacke Knyght, fol. 289. pag. 2. col. 2.

"That shal not nowe be tolde for me,
For it no nede is redily,
Folke can synge it bet than I,
For al mote out late or RATHE."

Fame, boke 3. fol. 302. pag. 1. col. 2.

"Who was ycrowned? by God nat the strongest, but he that RATHEST come and lengest abode and continued in the iourney and spared nat to trauayle."

Test. of Love, boke 1. fol. 307. pag. 1. col. 2.

"Euery glytteryng thinge is not golde, and under colour of fayre speche many vices may be hyd and conseled. Therfore I rede no wight to trust on you to RATHE, mens chere and her speche right guyleful is ful ofte."

Ibid. boke 2. fol. 314. pag. 2. col. 2.

- "Veryly it is proued that rychesse, dygnyte, and power, been not trewe waye to the knotte, but as RATHE by suche thynges the knotte to be unbound."
- "——Than (quod she) wol I proue that shrewes as RATHE shal ben in the knotte as the good."

Ibid. boke 2. fol. 319. pag. 1. col 1.

- "Ah, good nyghtyngale (quod I then)
  A lytel haste thou ben to longe hen,
  For here hath ben the leude cuckowe
  And songen songes RATHER than hast thou."

  Cuckowe and Nyghtyngale, fol. 351. pag. 1. col. 2.
- "His feris has this pray ressauit RAITH,
  And to there meat addressis it for to graith."

Douglas, booke 1. pag. 19.

"Quhen Paris furth of Phryge, the Troyane hird Socht to the ciete Laches in Sparta, And there the douchter of Leda stal awa, The fare Helene, and to Troy tursit RAITH."

1bid. booke 7. pag. 219.

- "And sche hir lang round nek bane bowand RAITH,
  To gif thaym souck, can thaym culze bayth."

  Douglas, booke 8. pag. 266.
- "The princis tho, quhilk suld this peace making,
  Turnis towart the bricht sonnys uprisyng,
  With the salt melder in there handis RAITH."

  Ibid. booke 12. pag. 413.

## FIE;

The imperative of the Gothic and Anglo-Saxon verb **FIAN**, Fian, To hate.

## QUICKLY.

Quick-like: from Epic, cpicu, cpicoo, vivus, (as we still oppose the Quick to the Dead). Epic is the past participle of Epiccian, vivificare. Quickly means, in a life-like or lively manner; in the manner of a creature that has life.

## SCARCE.

The Italians have the adjective Scarso:

"Queste parole assai passano il core Al tristo padre, e non sapea che fare Di racquistar la sua figlia e l'onore, Perche tutti i rimedj erano SCARSI."

Il Morgante, cant. 10. st. 128.

which Menage improbably derives from Exparcus. The same word in Spanish is written Escasso. Both the Italian and the Spanish words are probably of

Northern origin. In Dutch Skaars is, rare, unfrequent. It is still commonly used as an adjective in modern English; but anciently was more common.

"Hast thou be SCARSE or large of gifte Unto thy loue, whom thou seruest? And saith the trouth, if thou hast bee Unto thy loue or SCARSE or free."

Gower, lib. 5. fol. 109. pag. 1. col. 2.

- "What man that SCARSE is of his good, And wol not gyue, he shall nought take."
  - Ibid. fol. 109. pag. 2. col. 1.
- "That men holde you not to SCARCE, ne to sparying."

  Tale of Chaucer, fol. 80. pag. 2. col. 1.
- "Loke that no man for SCARCE the holde,
  For that may greue the manyfolde."

  Rom. of the Rose, fol. 131. pag. 1. col. 1.

#### SELDOM.

"I me reioyced of my lyberte
That SELDEN tyme is founde in mariage."

Clerke of Oxenf. Tale, fol. 46. pag. 1. col. 1.

The Dutch have also the adjective Zelden, Selten: The Germans Selten: The Danes Seldsom: The Swedes Sellsynt:—rare, unusual, uncommon.

## STARK.

According to S. Johnson this word has the following significations—Stiff, strong, rugged, deep, full, mere, simple, plain, gross. He says, "It is used to intend or

augment the signification of a word: as, Stark mad, mad in the highest degree. It is now little used but in low language."

In the Anglo-Saxon Stape, Steape, German Starck, Dutch Sterk, Danish Stærk, Swedish Stark, as in the English, all mean Strong. It is a good English word; common in all our old writers, still retaining its place amongst the moderns, and never had an interval of disuse.

- "And she that helmed was in STARKE stoures,
  And wan by force townes stronge and toures."

  Chaucer. Monkes Tale, fol. 85. pag. 2. col. 2.
- "But unto you I dare not lye,
  But myght I felen or espye
  That ye perceyued it nothyng,
  Ye shulde haue a STARKE leasyng."

  Rom. of the Rose, fol. 154. pag. 2. col. 2.
- "This egle, of which I have you tolde,
  Me flyeng at a swappe he hente,
  And with his sours agayne up wente
  Me caryeng in hys clawes STARKE
  As lyghtly as I had ben a larke."

Fame, boke 1. fol. 294. pag. 2. col. 2.

- "The followard wynd blew STERK in our tail."

  Douglas, booke 3. pag. 71.
- "So that, my son, now art thou souir and STERK,
  That the not nedis to have ony fere."

  Ibid. booke 8. pag. 265.

- "Turnus ane litil, thocht he was STARK and stout,
  Begouth frawart the bargane to withdraw."

  Douglas, booke 9. pag. 306.
- "Sa thou me saif, thy pissance is sa STARK,
  The Troianis glorie, nor thare victorye
  Sall na thing change nor dymynew tharby."

  Ibid. booke 10. pag. 336.
- "And at ane hie balk teyt up sche has
  With ane loupe knot ane STARK corde or lace,
  Quharewith hir self sche spilt with shameful dede."

  Ibid. booke 12. pag. 432.
- "As fast lock'd up in sleep, as guiltless labour,
  When it lies STARKLY in the traveller's bones."

  Shakespeare. Measure for Measure, act 4. sc. 2.
- "1 Boor. Come, English beer, hostess. English beer, by th' belly.
- "2 Boor. STARK beer, boy: stout and strong beer. So. Sit down, lads, and drink me upsey-dutch. Frolick and fear not."—Beaumont and Fletcher. Beggars Bush, act 3. sc. 1.

# Very;

Means True.

"And it is clere and open that thilke sentence of Plato is VERY and sothe."

Chaucer. Boecius, boke 4. fol. 241. pag. 2. col. 2.

It is merely the French adjective Vrai, from the Italian, from the Latin. When this word was first adopted from the French, (and long after,) it was writ-

ten by them, and by us, VERAY; which they have since corrupted to Vrai, and the English to VERY.

- "For if a kynge shall upon gesse
  Without VERAY cause drede,
  He maie be liche to that I rede."

  Gower, lib. 7. fol. 162. pag. 2. col. 2.
- "Constantyne thensample and myrrour
  To princes al, in humble buxumnesse
  To holy churche o VERAY sustaynour."

  Prologue to Cant. Tales.
- "But as Christe was, whan he was on lyue,
  So is he there VERAMENT"—(vraiment).

  Plowmans Tale, fol. 99. pag. 2. col. 1.
- "O thou, my chyld, do lerne, I the pray,
  Vertew and VERAY labour to assay."

  Douglas, booke 12. pag. 425.
- "Disce, puer, virtutem ex me Verumque laborem:
  Fortunam ex aliis\*."
  Virgil.

<sup>\*</sup> The word Aliis in this passage, should in a modern version be translated Lord Grenville, Mr. Rose, Mr. Dundas, Mr. Wyndham, Mr. Pitt, Lord Liverpool, &c.—who only assert modestly (what our pilfering stewards and bailiffs will shortly tell us), that they hold their emoluments of office by as good a title, as any man in England holds his private estate and fair-earned property; and immediately after prove to us, that they hold by a much better title.—Their proof is, for the present only a triple or quadruple (they may take half or two thirds of our income next year) additional assessment upon our innocent property; whilst their guilty emoluments of office (how earned we know) remain untouched.

ONCE. AT ONCE. TWICE. THRICE.

Antiently written anes, anis, anys, ones, onys, twies, twyls, twylse, thries, thryls, &c. are merely the Genitives\* of Ane, An, TVAI, Tpa, Tpez, Tpiz, Dpi, Dpý, &c. i. e. One, Two, Three (The substantive Time, Turn, &c. omitted).

The Italian and French have no correspondent adverb: they say *Une fois, deux fois, Una volta, due volte,* &c. The Dutch have *Eens* for the same purpose; but often forgo the advantage.

" For ONES that he hath ben blithe He shal ben after sorie THRIES."

Gower, lib. 5. fol. 117. pag. 1. col. 1.

"For as the wylde wode rage
Of wyndes maketh the sea sauage,
And that was caulme bringeth to wawe,
So for defaut and grace of lawe
The people is stered all AT ONES."

Ibid. lib. 7. fol. 166. pag. 1. col. 1.

- "Ye wote your selfe, she may not wedde two AT ONES." Knyghtes Tale, fol. 5. pag. 2. col. 2.
- "Sythen Christ went neuer but ONYS To weddyng."

Wyfe of Bathe. Prol. fol. 34. pag. 1. col. 1.

"And first I shrew myself, both blode and bones, If thou begyle me ofter than ONES."

Nonnes Priest, fol. 91. pag. 1. col. 1.

<sup>[\*</sup> See Mr. Price's note (\*\*) in p. 493 of his Edition of Warton's History of English Poetry, 8vo. Vol. 2. Appendix.—ED.]

- "Sen Pallas mycht on Grekis tak sic wraik,
  To birn there schyppis, and all for ANIS saik
  Droun in the seye."

  Douglas, boke 1. pag. 14.
- "My faddir cryis, How! feris, help away,
  Streik airis ATTANIS with al the force ze may."

  Ibid. booke 3. pag. 8.
- "The feblit breith ful fast can bete and blaw,
  Ne gat he lasare ANYS his aynd to draw."

  Ibid. booke 9, pag. 307.
- "THRIES she turned hir aboute
  And THRIES eke she gan downe loute."

  Gower, lib. 5. fol. 105. pag. 1. col. 1.
- "She made a cercle about hym THRIES,
  And efte with fire of sulphur TWIES."

  Ibid. lib. 5. fol. 105. pag. 2. col. 2.
- "That hath been TWYSE hotte and TWYSE colde."

  Chaucer. Cokes Prol. fol. 17. pag. 2. col. 2.
- "For as Senec sayth: He that ouercometh his hert, ouercometh TWISE."—Tale of Chaucer, fol. 82. pag. 2. col. 2.
  - "In gold to graif thy fall TWYIS etlit he,
    And TWYISE for reuth failzeis the faderis handis."

    Douglas, booke 6. pag. 163.
  - "He sychit profoundlye owthir TWYIS or THRYIS."

    Ibid. booke 10. pag. 349.

#### ATWO. ATHREE.

On tpa. On Spy. In two; In three. The Dutch have Intween; the Danes Itu.

"And Jason swore, and said ther, That also wis God hym helpe, That he his purpose might wyone,
Thei shulde never par: ATWYNE."

Gener, lib. 5. icl. 102. pag. 2. col. 1.

"That death us shulde departe ATWO."

Ibid. lib. 4. fol. 84. pag. 1. col. 1.

- "And eke an axe to smyte the corde ATWO."

  Myllers Tale, fol. 14. pag. 1. col. 1.
- "Ne howe the fyre was couched fyrst with Stre,
  And than with drye stickes clouen ATHRE."

  Knyghtes Tele, fol. 11. pag. 1. col. 1.

### ALONE. ONLY.

All-one. One-like. In the Dutch, Een is one: All-een, ALONE: and All-een-lyk, only.

"So came she to him prively,
And that was, wher he made his mone,
Within a gardeine ALL him ONE."

Gower, lib. 1. fol. 25. pag. 2. col. 1.

"The sorowe, doughter, which I make, Is not ALL ONELY for my sake, But for the bothe, and for you all."

Ibid. lib. 1. fol. 25. pag. 2. col. 2.

"All other leches he forsoke, And put him out of auenture ALONLY to God's cure."

Ibid. lib. 2. fol. 45. pag. 2. col. 2.

"And thus full ofte a daie for nought
(Saufe ONLICHE of myn owne thought)
1 am so with my seluen wroth."

Ibid. lib. 3. fol. 47. pag. 2. col. 1.

- "Thre yomen of his chambre there
  ALL ONLY for to serue hym were."

  Gower, lib. 6. fol. 137. pag. 1. col. 2.
- "For ALL ONELYCHE of gentill loue
  My courte stont all courtes aboue."

  Ibid. lib. 8. fol. 187. pag. 1. col. 2.
- "Thou wost well that I am Venus,
  Whiche ALL ONELY my lustes seche."

  Ibid. lib. 8. fol. 187. pag. 2. col. 1.

#### Anon.

Junius is right. Anon means In one (subauditur instant, moment, minute).

"For I woll ben certayne a wedded man,
And that ANON in all the hast I can."

Marchauntes Tale, fol. 29. pag. 1. col. 2.

"Than Dame Prudence, without delay or tarieng, sent ANONE her messanger."

Tale of Chaucer, fol. 82. pag. 1. col. 2.

All our old authors use ANON, for immediately, instantly.

Mr. Tyrwhitt, vol. 4. note to verse 381 (Prol. to Canterb. Tales), says—"From Pro nunc, I suppose, came For the nunc; and so, For the Nonce. Just as from Ad nunc came Anon."—I agree with Mr. Tyrwhitt, that the one is just as likely as the other\*.

<sup>[\*</sup> The reader is referred to Mr. Price's explanation of this phrase in his Appendix to Vol. 2. of Warton, 8vo. edition, p. 496.—ED.]

In the Anglo-Saxon, An means One, and On means In: which word On we have in English corrupted to An before a vowel, and to A before a consonant; and in writing and speaking have connected it with the subsequent word: and from this double corruption has sprung a numerous race of Adverbs; which (only because there has not been a similar corruption) have no correspondent adverbs in other languages.

Thus from On bæz, On niht, On lenze, On bpæbe, On bæc, On lande, On lipe, On middan, On pihte, On tpa, On pez; we have Aday, Anight, Along, Abroad, Aback, Aland, Alive, Amid, Aright, Atwo, Away: and from On An, Anon.

Gower and Chaucer write frequently In one: and Douglas, without any corruption, purely on ANE.

"Thus sayand, scho the bing ascendis ON ANE."

Douglas, booke 4. pag. 124.

### IN A TRICE.

Skinner, not so happily as usual, says—" In a Trice, fort. a Dan. at reyse, surgere, se erigere, attollere, q. d. tantillo temporis spatio quanto quis se attollere potest."

S. Johnson—" believes this word comes from *Trait*Fr. corrupted by pronunciation. A short time, an instant, a *stroke*."

The etymology of this word is of small consequence; but, I suppose, we have it from the French Trois: and (in a manner similar to Anon) it means—In the time in which one can count Three—One, Two, Three and away.—Gower writes it Treis.

"All sodenly, as who saith TREIS,
Where that he stode in his paleis,
He toke him from the mens sight,
Was none of them so ware, that might
Set eie where he become."

Gower, lib. 1. fol. 24. pag. 2. col. 1.

The greater part of the other adverbs have always been well understood: such as, Gratis, Alias, Amen, Alamode, Indeed, In fact, Methinks, Forsooth, Insooth, &c.

#### B.

But I suppose there are some adverbs which are merely cant words; belonging only to the vulgar; and which have therefore no certain origin nor precise meaning; such as SPICK and SPAN, &c.

### H.

## SPICK, SPAN.

I will not assert that there may not be such; but I know of none of that description. It is true S. Johnson says of *Spick* and *Span*, that "he should not

have expected to find this word authorized by a polite writer." "Span new," he says, "is used by Chaucer\*, and is supposed to come from prannan, to stretch, Sax. expandere, Lat. whence span. Span new is therefore originally used of cloth, new extended or dressed at the clothier's: and spick and span new, is, newly extended on the spikes or tenters. It is, however, a low word." In spick and span, however, there is nothing stretched upon spikes and tenters but the etymologist's ignorance. In Dutch they say Spikspelder-nieuw. And spyker means a warehouse or magazine. Spil or Spel means a spindle, schiet-spoel, the weaver's shuttle; and spoelder the shuttle-thrower. In Dutch, therefore, Spik-

But I see no reason why Chaucer should be blamed for its use; any more than Shakespear for using *Fire-new*, on a much more solemn occasion.

<sup>\*</sup> Chaucer uses it, in the third book of Troylus, fol. 181. pag. 2. col. 1.

<sup>&</sup>quot;This is a worde for al, that Troylus Was neuer ful to speke of this matere. And for to praysen unto Pandarus The bounte of his right lady dere, And Pandarus to thanke and maken chere. This tale was aye SPAN newe to begynne, Tyl that the nyght departed hem atwynne."

<sup>&</sup>quot;Maugre thy strength, youth, place and eminence,
Despight thy victor sword, and Fire-new fortune,
Thy valour and thy heart,—thou art a traitor."

King Lear, act 5. sc. 3.

spelder-nieuw means, new from the warehouse and the loom.

In German they say—Span-neu and Funckel-neu. Spange means any thing shining; as Funckel means to glitter or sparkle.

In Danish, Funkcelnye.

In Swedish, Spitt spangande ny.

In English we say Spick and Span-new, Fire-new, Brand-new. The two last Brand and Fire speak for themselves. Spick and Span-new means shining new from the warehouse.

B.

# AYE. YEA. YES.

You have omitted the most important of all the Adverbs—AYE and No. Perhaps because you think Greenwood has sufficiently settled these points—"Ay," he says, "seems to be a contraction of the Latin word Aio, as Nay is of Nego. For our Nay, Nay; Ay, Ay; is a plain imitation of Terence's Negat quis? Nego. Ait? Aio." Though I think he might have found a better citation for his purpose—"An nata est sponsa prægnans? Vel ai, vel nega."

H.

I have avoided AYE and No, because they are two of the most mercenary and mischievous words in the language, the degraded instruments of the meanest and dirtiest traffic in the land. I cannot think they were borrowed from the Romans even in their most degenerate state. Indeed the Italian, Spanish and French \* affirmative adverb, Si, is derived from the Latin, and means Be it (as it does when it is called an hypothetical conjunction). But our Aye, or Yea, is the Imperative of a verb of northern extraction; and means—Have it, possess it, enjoy it. And YES, is Ay-es, Have, possess, enjoy that. More immediately perhaps, they are the French singular and plural Imperative Aye and Ayez; as our corrupted O-yes of the cryer, is no other than the French Imperative Oyez, Hear, Listen †.

<sup>\*</sup> The French have another (and their principal) affirmative adverb, Oui: which, Menage says, some derive from the Greek ourosi, but which he believes to be derived from the Latin Hoc est, instead of which was pronounced Hoce, then Oe, then Oue, then Oi, and finally Ouy. But (though rejected by Menage) Oui is manifestly the past participle of Ouir, to hear: and is well calculated for the purpose of assent: for when the proverb says—" Silence gives consent,"—it is always understood of the silence, not of a deaf or absent person, but of one who has both heard and noticed the request.

<sup>† &</sup>quot; And after on the daunce went Largesse, that set al her entent

Danish, Ejer, to possess, have, enjoy. Eja, Aye or yea. Eje, possession. Ejer, possessor.

Swedish, Ega, to possess. Ja, aye, yea. Egare, possessor.

German, Ja, aye, yea. Eigener, possessor, owner. Eigen, own.

Dutch, Eigenen, to possess. Ja, aye, yea. Eigenschap, Eigendom, possession, property. Eigenaar, owner, proprietor.

Anglo-Sax. Azen, own. Azende, proprietor. Azennyrre, property.

## Nor. No.

As little do I think, with Greenwood, that not, or its abbreviate no, was borrowed from the Latin; or, with Minshew, from the Hebrew; or, with Junius, from the Greek. The inhabitants of the North could not wait for a word expressive of dissent, till the establishment of those nations and languages; and it is

For to ben honorable and free,
Of Alexander's kynne was she,
Her most ioye was ywis,
Whan that she yafe, and sayd: HAUE THIS."

Rom. of the Rose, fol. 125. pag. 2. col. 1.

Which might, with equal propriety, have been translated "When she gave, and said YES."

itself a surly sort of word, less likely to give way and to be changed than any other used in speech. Besides, their derivations do not lead to any meaning, the only object which can justify any etymological inquiry. But we need not be any further inquisitive, nor, I think, doubtful concerning the origin and signification of NOT and NO, since we find that in the Danish Nödig, and in the Swedish Nödig, and in the Dutch Noode, Node, and No, mean, averse, unwilling\*.

And I hope I may now be permitted to have done with Etymology: for though, like a microscope, it is

<sup>\*</sup> M. L'Eveque, in his "Essai sur les rapports de la langue des Slaves avec celle des anciens habitans du Latium," (prefixed to his History of Russia,) has given us a curious etymology of three Latin advérbs; which I cannot forbear transcribing in this place, as an additional confirmation of my opinion of the Particles.—" Le changement de l'O en A doit à peine être regardé comme une alteration. En effet ces deux lettres ont en Slavon tant d'affinité, que les Russes prononcent en A le tiers au moins des syllabes qu'ils écrivent par un O.

<sup>&</sup>quot;Le mot qui significit auparavant (before Terra was used) la surface de la terre; ce mot en Slavon est POLE; qui par l'affinité de l'O avec l'A, a pu se changer en PALE. Ce qui me fait presumer que ce mot se trouvoit aussi en Latin, c'est qu'il reste un verbe qui paroit formé de ce substantif; c'est le verbe PALO ou PALARE, errer dans le campagne: PALANS, qui erre de coté et d'autre, qui court les champs. L'adverbe PALAM tire son origine du même mot. Il signifie manifestement, à decouvert. Or, qu'est ce qui se fait à decouvert pour des hommes qui habitent des tentes ou des cabannes? C'est ce qui se fait en plein champs. Ce mot PALAM semble même

sometimes useful to discover the minuter parts of language which would otherwise escape our sight; yet is it not necessary to have it always in our hands, nor proper to apply it to every object.

B.

If your doctrine of the *Indeclinables* (which I think we have now pretty well exhausted) is true, and if every word in all languages has a separate meaning of its own, why have you left the conjunction THAT

dans sa formation avoir plus de rapport à la langue Slavonne qu'à la Latine. Il semble qu'on dise PALAM pour POLAMI par les champs, à travers les champs. Ce qui me confirme dans cette idée, c'est que je ne me rappelle pas qu'il y ait en Latin d'autre adverbe qui ait une formation semblable, si ce n'est son opposé, CLAM, qui veut dire secrètement, en cachette; et qui me paroit aussi Slavon. CLAM se dit pour KOLAMI, et par une contraction tres conforme au genie de la langue Slavonne, KLAMI, au milieu des Pieux; c'est à dire dans des cabannes qui etoient formées de Pieux revêtus d'écorces, de peaux, ou de branchages.

"J'oubliois l'adverbe CORAM, qui veut dire Devant, en presence.—' Il diffère de PALAM (dit Ambroise Calepin) en ce qu'il se rapporte seulement à quelques personnes, et PALAM se rapporte à toutes: il entraine d'ailleurs avec lui l'idée de proximité.'—Il a donc pu marquer autrefois que l'action se passoit en presence de quelqu'un dans un lieu circonscrit ou fermé. Ainsi on aura dit CORAM pour KORAMI, ou, Mejdou Korami; parce que la cloture des habitations etoit souvent faite d'écorce, Kora."

I am the better pleased with M. L'Eveque's etymology, be-

undecyphered? Why content yourself with merely saying it is an Article, whilst you have left the Articles themselves unclassed and unexplained?

## H.

I would fain recover my credit with Mr. Burgess, at least upon the score of liberality. For the freedom (if he pleases, harshness) of my strictures on my "predecessors on the subject of language" I may perhaps obtain his pardon, when he has learned from Montesquieu that—"Rien ne récule plus le progrès des connoissances, qu'un mauvais ouvrage d'un auteur célèbre: parcequ'avant d'instruire, il faut détromper:" or from Voltaire, that—"La faveur prodiguée aux mauvais ouvrages, est aussi contraire aux progrès de l'esprit, que le déchainement contre les bons." But Mr. Burgess himself has undertaken to explain the *Pronouns:* and

cause he had no system to defend, and therefore cannot be charged with that partiality and prejudice, of which, after what I have advanced, I may be reasonably suspected. Nor is it the worse, because M. L'Eveque appears not to have known the strength of his own cause: for CLAM was antiently written in Latin calim: (though Festus, who tells us this, absurdly derives clam from clavibus, "quod his, quæ celare volumus, claudinus") and cala was an old Latin word for wood, or logs, or stakes. So Lucilius (quoted by Servius) "Scinde, puer, Calam, ut caleas." His derivation is also still further analogically fortified by the Danish correspondent adverbs: for in that language Geheim, geheimt, I Hemmelighed, (from Hiem home,) and I enrum (i. e. in a room) supply the place of Clam, and Fordagen (or, in the face of day) supplies the place of Palam.

if I did not leave the field open to him (after his undertaking) he might perhaps accuse me of illiberality towards my followers also. I hope the title will not offend him; but I will venture to say that, if he does any thing with the pronouns, he must be contented to follow the etymological path which I have traced out for him. Now the Articles, as they are called, trench so closely on the Pronouns, that they ought to be treated of together: and I rather chuse to leave one conjunction unexplained, and my account of the Articles imperfect, than forestall in the smallest degree any part of Mr. Burgess's future discovery. There is room enough for both of us. The garden of science is overrun with weeds; and whilst every coxcomb in literature is anxious to be the importer of some new exotic, the more humble, though (at this period of human knowledge especially) more useful business of sarculation (to borrow an exotic from Dr. Johnson) is miserably neglected.

B.

If you mean to publish the substance of our conversation, you will probably incur more censure for the subject of your inquiry, than for your manner of pursuing it. It will be said to be  $\hat{\nu}\pi\epsilon\rho$  over  $\sigma\kappa\iota\alpha\varsigma$ .

H.

I know for what building I am laying the foundavol I. 2 K tion: and am myself well satisfied of its importance. For those who shall think otherwise, my defence is ready made:

"Se questa materia non è degna,
Per esser piu leggieri,
D'un huom che voglia parer saggio e grave,
Scusatelo con questo; che s'ingegna
Con questi van pensieri
Fare il suo tristo tempo piu suave:
Perche altrove non have
Dove voltare il viso;
Che gli è stato interciso
Mostrar con altre imprese altra virtue."

END OF THE FIRST PART.



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